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TRANSACTIONS

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TRANSACTIONS

OF THE

Cambridge Philological Society.

VOL. I.

FROM 1872 TO 1880.

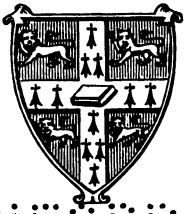
WITH

INTRODUCTORY ESSAY, REVIEWS, AND APPENDIX.

EDITED BY

J. P. POSTGATE, M.A.,

HONORARY SECRETARY.



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PREFACE.

THE appearance of this volume is due in the first instance to a wish expressed by several members of the Cambridge Philological Society itself to possess an account of its earlier proceedings. It has hitherto been the custom of the Society to print and privately circulate amongst its members 'Memoranda' of the subjects discussed and business done at its meetings. These have varied very considerably in amount from a mere mention of the title of a paper to a full or even complete account of its contents. Though these 'Memoranda' were not prepared for publication, they have been reprinted as they stand in order "to preserve the record." But their contributors have been allowed the opportunity of adding corrections; and references have been added where a paper has been printed elsewhere *in extenso*. In one case a paper chiefly of controversial interest has been omitted at the request of its author. It may be added that some of the papers or abstracts of papers, although they have been printed as 'Memoranda,' have never been *published* before. Amongst these I may mention Mr. Savage's on the lengthening of a short vowel in Greek before a mute and liquid with the tables attached.

These reprinted Memoranda are followed by the Transactions of the Society for 1879–1880, which are now published for the first time and contain the papers read within that

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period or abstracts of them where they have been published elsewhere. To these a new feature has been added —reports on the literature of various authors that have appeared in the year 1880—a feature which appears in no other English publication of the same kind. The contributors of these have been allowed the greatest freedom; and in consequence their treatment of their subjects varies very considerably. It is hoped that this will not prove a disadvantage; but that it will give our readers the opportunity of choice, so that in another year the form which meets most requirements may be adopted. I shall be very glad if members of the Society and readers of the Transactions will give me their criticisms and suggestions on this subject. Offers of help in this department will be most thankfully received.

I ought to add that owing to unavoidable interruptions this volume has been issued considerably later than was intended. But it is hoped that future ones will appear in the first half of each year.

J. P. POSTGATE,

Hon. Sec.

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CORRIGENDA.

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P. 176 *lines* 14, 15 *Read* in memory of a lady who died in the year 1629.
id. l. 21 *Read* "Ut levis tipulla lymphon, etc."
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P. 190 *l.* 9 *For* Metropolis *read* Metropolitan.

by not paying in to Pasion the banker the sums which you have agreed to do, for a discussion of justice and injustice in themselves as applied to philological societies in general.

One of the chief functions of a Society which meets and holds discussions is *maieutic*. It gives an opportunity to those who have new ideas on any subject of submitting them to the judgment and criticism of a friendly audience, and prepares the way for their appearing in an improved and permanent form. Without this encouragement, many ideas would perish before birth through the carelessness or diffidence of their authors. Without this criticism, much would appear that would have better been suppressed. How important this is will be at once apparent to those who have considered the history of philological advance. Every age

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and every writer that have helped to build up its edifice of truth have contributed, and often to a far greater extent to the rubbish mountains round it. To explore these in the hopes of their containing some yet undetected treasures is a task which is becoming every year a more serious burden to the student; and it is therefore most important that nothing should go out into the world without having passed some ordeal of criticism to certify that, if not true, it has at least the semblance of truth. To come to practical details, it is necessary, to make this criticism effective, that those who attend to hear a paper read should be informed beforehand of the points with which it will deal. In the case of emendations or explanations it is sufficient to give the reference to the passage in question, in the case of etymologies to give the words derived. Where a general proposition is argued, it would no doubt be desirable in the abstract for a summary of the argument to be circulated before the meeting. But there are practical objections to this, amongst which may be mentioned the difficulty of getting such abstracts beforehand from the writer who is alone competent to furnish them, and the probability that in many cases those who might otherwise come to the meeting would be satisfied with reading the abstracts. Another point of detail may be just touched upon. Is it desirable that the papers should be written out from beginning to end or that the authors should be permitted to speak from notes of more or less fullness? The former has been the custom of our Society and, I believe, that of most others; and experience will be found to justify it. There is no doubt that a view gains very much in clearness and completeness by being expressed continuously, and the cases in which there is most temptation to produce disjointed notes are generally precisely those in which we ought not to yield to it.

But it must not be supposed that the mutual help which members of a Society can give each other need be confined to the reading and criticizing of set papers. Over and over again—I appeal to the experience of every student of language and literature to support me—one is met in the course

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of one's reading by difficult and disputed points on which one would gladly take the advice or opinion of a fellow-worker. It is one of the functions of a Philological Society, as I conceive them, to give opportunities for this interchange of help.[1] But it may be said that the points are often too trivial to submit to a learned Society. It is not so. Nothing is trivial that wastes time. And it is surely irrational that we should be obliged to remain at a standstill for the want of some piece of information which our next neighbour can give us, and would give us if we asked him. But if there is a large amount of individual energy wasted through particular pieces of information not being available for its use, it bears no comparison to the waste which is caused by ignorance of the sources from which information may be drawn. The truth of this may be seen from the importance which is attached outside England to accounts of the literature of a subject. Valuable as these reports are, yet foreign reports can never quite supply the place of native ones. They never precisely hit the exact needs of Englishmen, and their usefulness is limited from their being written in a foreign language. If there is reason to hope, and I venture to think from the present volume that there is, that competent scholars will give up some portion of their time to show their less instructed brethren what has been done and is doing in a subject, there is no reason to despair of our Society supplying something which is sorely wanted in England. Need I say after this that such a society ought to have a place in which all the important philological journals of the world and other books of reference may be placed and made accessible to its members, or that I hope that this is being or will be realized in the case of our Society?

There is one species of work which the organization of a society is most fitted to advance,—the improvement or compilation of dictionaries. Work that is much too heavy for

[1] With a view to this I should be glad to receive from members of the Society, or others, notes of passages in the classical writers, or of points in Comparative Philology or Grammar, which are insufficiently treated in the existing editions or text books.

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private energies and enterprise often sits but lightly on the shoulders of a society. It is not every society that is heroic enough to undertake work such as the London Philological Society under the guidance of Dr. Murray has assumed. But all can do something. If they cannot edit, they can at least collect materials or at any rate save them from perishing. On our Society in particular the lexicography of the Greek and Latin languages has especial claims—claims which I trust it will honour.[1] Another most important work which it is desirable should be undertaken systematically is the *collation of MSS.* Though much has been done in this respect lately, still more remains; and Cambridge men should feel a 'noble rage' when they see foreigners coming over to collate English MSS. in Cambridge.

There is another way in which an organization of this kind can be turned to account. Until we have divorced research from education, a society of this kind will probably contain the majority of those who are interested and engaged in the practical teaching of a great educational centre. It therefore provides a means for discussing problems connected with the philological teaching of the University, before their solution has become, like that of the Sphinx's riddle, a question of life and death. No one will dispute that it is desirable all such questions should be thoroughly well ventilated before they become pressing, and I can see no reason why the best place for doing this should not be before a body already existing and comprising all, or nearly all, of those who are qualified to speak upon them. I will give an example of what I mean. I refer to the introduction of the 'new' pronunciation of Latin, if the pronunciation of Cicero's time can be called new. If that pronunciation is well ascertained, and that it is so in the main would be ad-

[1] The Delegates of the Clarendon Press, Oxford, recognizing the value of the services which a society can thus render, have presented to our Society interleaved copies of Liddell and Scott's Greek Dictionary, and Lewis and Short's Latin one. Corrections and additions for these will be gladly received both from members and others who take an interest in the work. Where possible, contributors should enter them in the dictionaries themselves, which are kept in the Society's room. Where this cannot be done, they may be sent in slips or note-books to the Hon. Sec.

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mitted by all competent judges, every teacher of the language ought to desire to have it generally used. But above all the comparative philologist. It is a painful dilemma for a teacher to be reduced to, either to run the risk of being unintelligible to half or more than half of his audience, or while avoiding this, to make his teaching hopelessly superficial and unreal by giving values to sounds which he knows and must explain they never possessed, and thus virtually contradicting himself in every syllable that he utters. And now I come to what is perhaps the most important question of all, the question of what such a Society can or should do towards the endowment of research. There is no doubt that it can do a good deal, and that in a region where all that can be should be done. It can give pecuniary help to works that would not otherwise be published, and what is often more valuable to an author, the weight of its encouragement. The Cambridge Philological Society has not been insensible to this in the past. Besides giving help to various publications which have stimulated philological inquiries, it has preserved the Journal of Philology from a collapse which without the subscriptions of its members would have overtaken it long ago.

And now I come to the last point on which I propose to touch—a philological society in what I may call its public and social aspects. If mutual help is so fruitful in the case of individual members, there is no reason to doubt that it will be the same with the societies themselves. There are many questions that can only be settled by the joint action, agreement, and co-operation of various societies. Amongst these may be mentioned that of English Spelling Reform, in which it is vain for any single English or American Society to move by itself, except as a pioneer.[1] Another question of hardly less importance is that of transliteration from Sanskṛit and other foreign alphabets. The present

[1] I am now able to add that this most important subject has been introduced to the notice of our Society in an address by Mr. H. Sweet, late President of the London Philological Society, and I am glad to say that this has awakened a real interest in the subject in Cambridge.

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uncertainty and confusion can only be removed by a general conference of scholars, which may be best promoted and facilitated by the combined action of these societies. There will be other advantages arising out of these mutual relations. Scholars of different places and different nationalities will be thus brought nearer together; they will learn to appreciate each other and each other's work better than before, and international and such-like jealousies will tend to disappear. If the scholars of Germany and other countries knew how really desirous England is to cultivate this good understanding, and how anxious we are to know and honour their work, there would be less of the spirit which is sometimes displayed in reviews of English publications.[1]

I am afraid that my readers will find this paper somewhat dull and uninteresting. If so, I should like to remind them that this is because I have made it as practical as possible, and that I have written from the point of view of the Secretary of the CAMBRIDGE PHILOLOGICAL SOCIETY.

J. P. POSTGATE.

TRINITY COLLEGE,
April, 1881.

[1] I have great pleasure in saying that we have established friendly relations with two sister Philological Societies, and we shall be glad to establish them with others.

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TRANSACTIONS

OF THE

CAMBRIDGE PHILOLOGICAL SOCIETY.

THE records of the Cambridge Philological Society begin abruptly with an account of the meeting of February 23, 1872. The Society owes its existence to the energy and joint efforts of Mr. E. B. Cowell, Professor of Sanskṛit, and Mr. R. C. Jebb, then Public Orator and now Professor of Greek in the University of Glasgow. Mr. Jebb was appointed Secretary at one of the first meetings, and undertook the preliminary correspondence, resigning the post when the Society had received an organization.

The earliest list of members is given at the end of the volume. It contains 54 names. The Society has since then grown steadily; and there are now 147 ordinary members besides honorary members.

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1872.

Friday, Feb. 23. At a meeting in Trinity College lecture-room, No. 2, at 2 P.M., Professor COWELL being in the chair, the following gentlemen were elected to serve on the Council of the Society:

Cowell, E. B., M.A., Trinity. *President.*
Paley, F. A., M.A.
Munro, Rev. H. A. J., M.A., Trinity.
Mayor, Rev. J. E. B., M.A., St. John's.
Skeat, Rev. W. W., M.A., Christ's.
Peile, J., M.A., Christ's.
Jebb, R. C., M.A., Trinity.
Jackson, H., M.A., Trinity.
Sandys, J. E., M.A., St. John's. *Treasurer.*
Wordsworth, Rev. C., B.A., Peterhouse. *Secretary.*

A vote of thanks was proposed, and was carried unanimously, to Mr. Jebb, the Public Orator, who retired from the office of Secretary.

Wednesday, March 6. After a meeting of the Council at 8 P.M., a paper on some passages of *Cicero* communicated by Mr. A. S. WILKINS was read. It included—

(i) An examination of the three accounts of *Tiberius Gracchus the elder* (de natura deorum, II 4. 10 11; de divinatione I 17. 33; and II 35. 74 75).

(ii) Strictures on White and Riddle's explanation of *mollipedes boves* (de divin. I 9. 15); *dies curiae* (de orat. I 7. 27); and *aristolochia* (de divin. I 10. 16).

Wednesday, April 17. After a meeting of the Council, the PRESIDENT read a paper:

On a Diary in India, by *John Marshall,* of Chr. Coll. (1668–80). MSS. Harleian, 4250–4256 (cp. Z. C. von Uffenbach, Reisen, III 29), pupil of Dr. Covel. If Marshall had published his researches in 1680, they would have inaugurated an era in European knowledge of India, being in advance of anything which appeared before the year 1800.

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The Rev. J. E. B. MAYOR read proposals for a *Supplement to existing Greek Lexicons.*[1]

The Rev. A. H. WRATISLAW sent the following conjectures:—

(i) That the transition from *S* to *R* in Latin was effected through the sibilated *R*, or *RZ*, now found only in the Bohemian and Polish dialects of the Slavonic.

(ii) That the word *Bassareu* (Hor. Od. I 18 11) is connected with the Hebrew בשׂר.

Wednesday, May 8. A paper by Mr. A. L. FRANCIS was read on the remarks of Mr. A. S. Wilkins respecting Cicero de nat. deor. II 4. 10 11; de divin. I 17. 33; II 35. 74 75, communicated at the meeting on March 6.

Mr. C. A. M. FENNELL read a paper *On the Modifications of the A scale in the Greek vowel system.*[2]

Wednesday, May 29. Mr. F. A. PALEY read a paper *On the Genuineness of certain passages in the Antigone of Sophocles;* lines 4–6, 1021–2, 1080–3.

Mr. JEBB, who was unable to attend, sent a paper on the same subject.

Mr. HENRY JACKSON read a paper on [*Nicomachean*] *Ethics* v 2–5.[3]

Thursday, October 17. The Council met in the President's house, at 3·45 P.M. It was agreed that until further notice a copy of each future number of the JOURNAL OF PHILOLOGY be sent to every member of the Cambridge Philological Society whose Subscription is not in arrear.

Thursday, October 31. At a meeting of the Society in

[1] *Journal of Philology*, VI pp. 288-301, VII pp. 20-50.
[2] This paper has been privately printed.
[3] *Journal of Philology*, IV pp. 308–319.

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Lecture-room B, St. John's College, the following papers were read:—

I. *On the occasion of the Sixth Letter of Isocrates,* by Mr. JEBB, showing that it was written in 359 B.C., and that "the children of *Jason*" were *Thebe* wife of *Alexander* of *Pherae* and her brothers *Tisiphonus*, *Pytholaus*, and *Lycophron* (Plutarch's life of Pelopidas XXVIII to the end).[1]

II. *A defence of the late Mr. Grote's account of "The Sophists," against the remarks of Professor Jowett,* by Mr. H. SIDGWICK.[2]

Thursday, November 14. The annual meeting was held in accordance with Law 9.

Professor COWELL, on vacating the chair, congratulated the Society and the University on the appearance of the second edition of Mr. Peile's Introduction to Greek and Latin Etymology. He then proceeded to mention other important works which had come out in the present year; such as Mr. Beames's Comparative Grammar of the modern languages of Northern India, which opens a new field to the philological student; and the first volume of Mr. Childers's Pali Dictionary, which, when completed, will enable scholars to study the ancient writings of the Buddhists as they exist in their oldest forms in the Pali or sacred language of Ceylon. Hitherto very few Pali texts have been published, and still fewer translated. Some valuable papers have also been published by Professor Benfey in the Abhandlungen of the Royal Society of Göttingen, on the Indo-European optative, the nominal suffix *ya* or *ia*, and the Indo-European vocative.

After the election of officers and other members of the Council,

Mr. PALEY read an argument deducing the lateness of

[1] *Journal of Philology*, V pp. 266–268.
[2] *Journal of Philology*, IV pp. 288–307, V pp. 66–80.

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written history from the Introduction of Thucydides (I 1–23).

After a short discussion on the interesting question raised by Mr. Paley's paper, Mr. LEWIS exhibited some Greek and Roman coins and works of fictile art illustrating the study of Philology.

Thursday, Dec. 5. At a meeting in St John's College Lecture-room B, 1st court, Mr. MUNRO being in the Chair, in the absence of the President, a paper was read by MR. SKEAT *On the Language of Spenser's Faërie Queene,* in which he showed that although Spenser wrote under circumstances widely different from Chatterton, yet his authority on an archaic word is worse than none. The following charges were substantiated. He writes false grammar. He alters the number of syllables in a word, (1) by addition (e.g. *aggrace* verb and substantive, *attempted, obliquid, bewaile,* for "grace," "tempt," "oblique," "wale"=to choose); (2) by omission (*daintess, flamed,* for "daintiness," "inflamed;" cf. *hospitage* for "hospitality.") He spells words amiss, sometimes for archaic appearance, sometimes swayed by the debased maxim, "Recte si possis, si non quocumque modo *rime:*" and that as tested by the eye rather than the ear (*was, has, pas, glas*); *keight* for caught, *shard* for share (which Warton says is "catachrestical and licentious"); *entertake* for entertained, *adore* for adorn, *banes* for banns. He uses words in a wrong and unauthorized sense, as *glaive*="a craggy club," *marrd*=threw down, *discussed*=led away; *dernly* perhaps a misprint for *deruely.*

Mr. C. WORDSWORTH read an account of the different conjectural emendations in *Juvenal* I 153-155. He suggested "Et latus in media sulcum deducet arena" (a reading which, with a different interpretation, had been proposed by a writer in the Classical Journal, v 415-417, signing himself

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"W. 18th Feb. 1812"), the picture being that of a criminal dragged by the *uncus* of the *carnifex* so that his side trailed a line in the fresh-strewn sand from the edge of the ground to the place where they were impaled upon the pitch-pine stake.

Mr. BURN remarked that the torture of the Christians was held by Nero in the Circus, whereas it is probable that the uncus was only used in the Amphitheatre.

The DEAN OF ELY thought it unlikely that *latus* should be the prominent word, and expressed his preference for "sulcum dant lucis"—[the conjecture of "Adolescens quidam," recorded in Dobree's Adversaria, II 387].

Mr. MUNRO remarked that *dant* would hardly have been written compendiously in Codex P. (10th century).

A conjecture on the origin of the name "*Gypsey*," connecting it with Aegypsos on the mouth of the Danube (Ovid, *Ep. ex Ponto*, I viii 11; IV vii 20, 53), by Count RUDOLF WRATISLAW of Mitrovitz, was communicated by the Rev. A. H. Wratislaw.

1873.

Thursday, February 13. A letter from Sig. PINCHERLE (dated "Trieste, Dec. 24th, 1872," and forwarded by the editor of the *Athenæum*) was read in reference to Mr. Wratislaw's communication on the word "*Gypsey*."

Mr. PALEY read a *Description of a hitherto uncollated manuscript of Demosthenes* (which had belonged to the late Mr. Kerrich) written probably between the years 1360 and 1400. Mr. Paley produced his collation of the greater part of the *De Falsa Legatione*, in which he noticed many readings not found in other MSS., and cited several instances where the order of words in the ordinary text differed from that which he found in the MS. He exhibited careful tracings of five or six various hands which he had noticed in it, and of ten

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or twelve different water-marks in the paper, by which the date could be approximately determined.[1]

He then read some remarks on *Thucydides* III 23 § 4, where he proposed to read *οὐδ' οἷος ἀπηλιώτου ἢ βορέου, ἀλλ' ὑδατώδης μᾶλλον. καὶ ἡ νὺξ τοιούτῳ ἀνέμῳ ὑπονειφομένη*, &c., arguing from Hesiod, Opp. 505, that the north wind in that part of Greece notoriously brought frost. Mr. MUNRO was of opinion that Thucydides was well informed of the nature of the climate of Plataeae, which, as he himself had found, was much stormier and colder than that of Athens. Mr. LEWIS compared this difference of climate to that between north and south Devon. Mr. SHILLETO observed that *Βορέας* and *Ἀπηλιώτης* are winds totally distinct, being divided by *Καικίας* among the eight winds on the tower of Andronicus Cyrrhestes at Athens.

Thursday, March 6. A courteous letter from Mr. D. B. MONRO, of Oriel, Secretary of the Oxford Philological Society, was read, and the notices of that Society laid before the members present.

It was agreed that the members of the Oxford Philological Society be entitled to be present at the meetings of the Cambridge Society and that notice be always sent to their Secretary.

The Rev. A. H. WRATISLAW was then called upon to read some observations on passages in *Sophocles' Oedipus Tyrannus.*

In *lines* 337, 338 he proposed to translate *ὀργὴν* temper, believing that obstinacy rather than anger had at present characterized the debate. *ὁμοῦ ναίουσαν* would mean "which is of a piece, in the same boat, *with it.*"

476–482. Connect *μέλεος . . . χηρεύων* closely with *ταῦρος*, cp. Virgil Georg. III 224–7. It was remarked that Prof. Campbell had anticipated this quotation.

914–917. "Oedipus has his *mind* too far at sea through

[1] See *Journal of Philology*, v p. 28, where a fac-simile is given.

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all manner of annoying thoughts." On the other hand Mr. Paley remarked that there was a similar expression (with reference to *anger*) in Euripides (Iph. in Aulide, 919).

1089. *οὐκέτι τὰν ἑτέραν πανσέληνον.* 1091. Read *σέ με* (*σ' ἐμὲ*—Mr. Sandys). 1100. *ὀρεσσιβάταο.*

1168. *ἐγγενής=ἐν γένει* (cp. *v.* 1430), a legitimate child; contrasted with δοῦλος, illegitimate, by a slave.

1420. *πίστις* in the Aristotelian sense of "means of persuading." It was remarked that this view was supported by the authority of Prof. Campbell.

A communication from Prof. KENNEDY (who was unavoidably absent) on line 1462 of the same play was read. He proposed to render *αἳν χωρὶς apart from whom, ἡμὴ βορᾶς τράπεζα my dining-table, οὔποτε ἐστάθη was never placed, ἄνευ τοῦδε ἀνδρός without my direction* or *sanction.* For this use of *ἄνευ* he referred to Oed. Col. 926, and to the Orators, Plato, etc. Prof. Campbell agrees in taking *βορᾶς τράπεζα* together, but explains *ἄνευ τ. α.* to mean *to sever them from me.* Mr. Paley suggested *βορᾷ.*

Prof. COWELL read lists of words which are to be found in two Indo-European languages only, *e.g.* in *Zend* and *Latin*, kerefs, corpus; hakha, soccus. Common to *Sanskṛit* and *Greek* alone above 30. To *Greek* and *Teutonic* 3. *Sanskṛit* and *Sclavonic* 3. *Zend* and *Greek* 2. *Latin* and *Teutonic* 2 (piscis, sileo). *Greek* and *Teutonic* 7. *Greek* and *Sclavonic* 7.

Thursday, March 20. The President, Professor COWELL, continued his paper read at the previous meeting by reading a list of fifteen words found in Sanskṛit and Latin and in no other languages: *ensis, aequos, caespes, inter* (*interus, intimus*), *mulceo, pingo, volva, vacca, res, opus* (a rite), *tumultus, cupio, membrum, canalis, gingiva.*

The Rev. C. TAYLOR, with reference to the word *servos*, remarked that it had a double aspect of relation to others, as a person subdued in past time, and as one occupied at

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present in a certain relation. The word ἐρύω will apply in the former respect, but does not account for such words as *to observe*. It has the notion of watching: "*servivit* Israel in uxorem, et in uxorem *servavit*: . . . in propheta *servatus* est." Hosea XII 12 13, Vulg. "Sicut oculi servorum in manibus dominorum suorum." Ps. CXXII=CXXIII 2. Mr. PALEY was inclined to connect the word with σFερ-, to bind (or lead captive in a string), in εἴρειν, *serere*, *sermones*, etc. Mr. FENNELL noticed a possible connexion of *slave* with *sledge*, and of *drudge* with *drag*.

The Rev. W. W. SKEAT then read a paper on the prefix *a-* in English. He allowed as many as eleven classes to which words with that prefix should be assigned: e.g. *adown* to *off*: *afoot* to *on*: *along* to *and*: *arise* to *us* (Mœsogothic): *achieve* to *ad*: *avert* to *ab*: *amend* to *ex*: *alas* to *a!*: *abyss* to ἀν: *ado* to *at*: *aware* to *ge*. *Alone* and *atone* being formed from *all* and *at* with the word *one*.[1]

Thursday, May 1. The PRESIDENT read a paper *On the extension of meaning given to some special Sanskṛit terms relating to kine.*

Gochara, cow's pasture, range. *Gotra*, shed or herd of cows, family. *Goshtha* or *Goshthī*, cows' standing-place, society. *Siṃha-goshtha* = λέοντος βούσταθμον. *Goshpada*, cow's footstep, a measure of ground. (Hesiod, *Op. et Dies*, 488, has an exact parallel in an old Sanskṛit grammarian.) *Agoshpada*, not-a-cow's-path, a forest. *Gosarga*, the time for letting kine go to feed: the reverse of βουλυτός. *Godhūli*, cow-dust, evening. Parallels were suggested: νυκτὸς ἀμολγῷ, midnight, when there is *nomilking*: *pester*, *pastern*, *pasturium*, the clog: *byre*, usually cows (*bower*, *bau*, etc.).

The Rev. C. WORDSWORTH read a paper, in which Mr. Skeat had assisted him, on the transference of the letter *n* (and also of *s*, *t*, *d*) to and from the beginning or end of a

[1] *Journal of Philology*, v p. 32.

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word whither it is attracted by a vowel. He suggested that this phenomenon might illustrate Buttmann's etymology of *νήδυμος*, in the language where the *ν ἐφελκυστικόν*, as it has been called, was so common even where no vowel followed.[1]

Mr. SANDYS remarked that some of the instances mentioned had been noticed in a MS. essay found lately in the Pitt Press, traced to Archdeacon Hare by Professor Mayor, and published quite recently by Macmillan.

Thursday, May 29. A note on *σκοποῦμαι* as a passive as well as a middle verb (Demosth. *Leptines*, p. 473 E) was communicated by the Rev. Professor KENNEDY.[2]

Mr. PALEY contributed notes on certain passages in *Sophocles*.

Oedipus Rex 329. The sense being "Abuse me as much as you like; I never will reveal that it was you that did the deed," we should read *εἴπῃς* for *εἴπω*; *ὡς ἄν* means "however," as in Plato's Sympos. 181 A. Cp. *ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς*, Eur. Troad. 1052. *μή* is repeated on account of a clause being interpolated so as to interrupt the construction. Similarly in the Philoctetes, 416–418, Sophocles writes *ἀλλ' οὐχ . . . οὐδ' . . . οὐ μὴ θάνωσι*. Mr. JEBB understood the passage to mean, "I am not going to reveal *my* sorrows, *not to say* yours," and considered that construction to be in keeping with the dark sorrowful tone of Teiresias. *ἀνείπω*, a reading which suggested itself, seemed to sacrifice the antithesis.

In *Trachiniae* 553, 554, Mr. Paley proposed *ἔχει* for *ἔχω*. *τὸ πῆμα* is the nominative case. *λυτήριον* a substantive, the accusative of the object, as in Pindar's Pyth. v. 99=143. *φυλακτήριον*, the explanation of Hesychius, refers perhaps to this very passage.

Electra 451, 452, interpolated from some late poet who didn't know the distinction between *λἴπαρὸς* (*λίπος*) *sleek, glossy* (of the new marble of Athens; Pindar and Aristoph.),

[1] *Journal of Philology*, v p. 95.
[2] It will be found at length in the *Journal of Philology*, v p. 84.

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and λῑπαρής (λίπτεσθαι, λελιμμένος) *importunate.* Hesychius explains ἀλιπαρῆ, αὐχμηρά(ν). Thus ζῶμα is not used of female dress; besides which to hang up an apron-string to propitiate a hero is unlike Greek feeling.

The Rev. W. W. SKEAT read a paper on the absence of connexion between the words *neap* and *ebb,* in answer to a question asked by Mr. Shilleto at the preceding meeting.[1]

Mr. FENNELL, as the time was short, instead of the paper on the "*Causes of Phonetic Change, an examination of the Weak Articulation theory,*" sketched briefly a paper, which he was engaged in finishing, on the Gothic A scale, its analogy with the Greek. He was of opinion that the Indo-European A was originally duller than the Italian *a.*

Thursday, Nov. 13. The annual meeting was held in accordance with Law 9 (11).

Professor COWELL, on vacating the chair, congratulated the Society on the flourishing state of its finances and on the number of members. At the same time he could not but feel that there was rather a lack of papers. Little things come up in a reading man's life, thoughts suggested by the chance reading of two books on the same day, and the like. These he will probably forget unless he writes them down at the time, and if he would communicate them to the Society they would be preserved, and their usefulness extended. Amongst the publications during the year relating to Philology, he especially alluded to the new edition (the 4th) of Curtius' *Grundzüge* (where for the first time, by Professor Windisch's help, the Celtic languages have been included within the range of comparison), and also to the edition recently published at Benares of the great *Commentary* by Patañjali on Pāṇini's grammar. We may shortly expect from Professor Weber, in one of the scientific journals of Germany, a sketch of the collateral matter, historical,

[1] See the *Journal of Philology,* v p. 81.

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social, etc., which is embedded in the numerous examples to the various rules. As this work belongs to the second century B.C., these data, in the dearth of Sanskrit historical records, will be of peculiar value as belonging to a definite era.

Professor Cowell was re-elected President by acclamation. Mr. Sandys was also re-elected Treasurer with the thanks of the Society. A vote of thanks was passed to Mr. Wordsworth on retiring from being Secretary, the duties of which office Mr. Lewis consented to undertake. Mr. Skeat and Mr. Jackson were chosen Auditors. The three members of the Council who retired were re-elected, and Mr. Shilleto and Mr. W. Aldis Wright were chosen to fill the other vacant places.

Two resolutions which were passed by the Council are here subjoined.

(1) "That any Member who at any time has not received the current number of *The Journal of Philology* through being in arrears, shall on payment of such arrears be entitled to receive his copy."

(2) "That the Treasurer be requested to send a circular to all who are in arrears, announcing the publication of each new number of the Journal, and stating that each member may receive his copy on the above terms."

A letter from Mr. D. B. Monro, of Oriel, was read in which he informed the Society that its members were invited to attend the meetings of the Oxford Philological Society. The *acta* of their last meeting were laid before the members present.

The Rev. A. H. Wratislaw then read notes on some passages of the *Agamemnon of Aeschylus.*

276, 277. ἄπτερος φάτις, cp. "a *canard* of the Stock Exchange"—a rumour of home growth, in fact quite a duckling, which had not flown across the Aegean from Troy. This is only a modification of the Homeric τῇ δ' ἄπτερος ἕπλετο μῦθος.

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692. γίγαντος (not μεγάλου, ἰσχυροῦ, ὑπερφυοῦς, as Hesychius) but (with allusion to the wars of the Gods and Giants) the enemy of Ζεὺς ξένιος. Mr. SKEAT compared Longfellow's "The gigantic whirlwind of the Equinox."

813–816. δίκας οὐκ ἀπὸ γλώσσης, "pleadings not from the tongue [*but from the sword*]" preparatory to the mention of bloodshed.

1092. ἀνδρὸς σφαγεῖον, not a mere ordinary homicide but "a *husband's* slaughterhouse."

1110. After striking a blow with an axe the hands separate and are farthest apart at the commencement of the next blow. Thus hand may be said to spring out of hand (ἐκ χερὸς) in the preparation for a second blow.

1459. ἐπηνθίσω has perhaps the sense of putting on the last colouring; and implies that Clytemnestra had *finished up* by bloodshed that could not be washed away. Cp. Cho. 150, 151, and S. c. Thebas 951.

1601. "Uniting with his cause his *abhorrence* of this meal."

1609. "And though an exile at a distance I assailed this man, contriving the whole plan of impolitic conduct," *i.e.* suggesting to him through Clytemnestra that he should walk from his chariot on purple carpet.

Friday, Nov. 28. Mr. E. Magnússon, of the University Library, was elected a Member of the Society.

I. Mr. PALEY read a paper,[1] in which he showed that the τ in ἀταρτηρός and ἀτέω was probably a moveable dental in the original root as seen in ἄᾱτος and ἀασθείς, and that the digammated form of the word (*αὐάτα* in Pindar) was another way of lengthening or strengthening the primitive *aa*.

The writer connected ἐπίρροθος with *Fρόθος*, froth, pronounced *Fερροθος*, and for metrical purposes written τάρροθος.

[1] *Journal of Philology*, v pp. 269-273.

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He referred προθέλυμνος and other cognate forms to a nasalized root of τίθημι (dhâ, θε, θεμ), by transposition of μ and λ.

He then illustrated by a simple model the closing and opening the door by a bolt and thong (Hom. Od. I 442).

II. Mr. JACKSON made the following suggestions in regard to passages in Plato's *Philebus*:—

12 E. πῶς γὰρ ἡδονή γ' ἡδονῇ, κ. τ. λ. Omitting the ungrammatical μή with Madvig, should we further place a note of interrogation after ἡδονῇ, thus making a new and explanatory question of οὐχ ὁμοιότατον, κ. τ. λ., so that τοῦτ' shall be no longer superfluous?

Mr. PALEY defended the ordinary text, arguing that μὴ οὐ is not ungrammatical, and that τοῦτ' serves to emphasize αὐτό.

21 B. μῶν μηδὲ ὁρᾶν τι; Badham and Klitzsch suggest μῶν μή δέοι' ἄν τι; should they not rather write δέοι? Cf. Socrates' last preceding question.

Mr. PALEY preferred μῶν μήδε ὄναρ τι;

26 D. καὶ μὴν τό γε πέρας, κ. τ. λ. Is not the first οὔτε corrupt? The substitution of τά τε would make the passage intelligible.

Mr. PALEY defended οὔτε, rendering the clause—"had not so many forms."

30 E. νοῦς ἐστὶ γενούστης τοῦ πάντων αἰτίου λεχθέντος. Mr. Paley translates—"Mind is the real originator of that which we called 'universal cause.'" Is not this an unnecessary complication? and should we not rather expunge -της with Bekker?[1]

46 B. τὰς δ' αὖ τῆς ψυχῆς καὶ τοῦ σώματος, κ. τ. λ. Prof. Jowett (who regards αἱ τῆς ψώρας ἡδοναί as examples of contrast of bodily and mental feelings) understands these words to refer to the third kind of μίξις which affects both body and soul. Do they not rather state that μίξεις, whether

[1] *Journal of Philology*, v pp. 274—276
I now think that Stallbaum is right in his suggestion—"Socratem ... faceto lusu novum finxisse vocabulum γενούστης, quippe quod ipso sono suo prope ad τὸν νοῦν accederet."—H. J. 1881.

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of the body or of the soul, are called pleasures or pains according as pleasure or pain preponderates?

Mr. PALEY criticized this interpretation.

51 E. λεγομένων ἡδονῶν. Query, ὧν λέγομεν ἡδονῶν, "of the pleasures which we mean."

64 E. οὐκοῦν εἰ μή, κ. τ. λ. ξυμμετρία in this passage cannot be identified with μετριότης in 65 B, as is clear from 66 A and B, and 64 E antea.[1] Is it possible that we should read for ξυμμετρία, ἐμμετρία? Cf. 65 D, where ἐμμετρότερον is apparently equivalent to μετριώτερον.

1874.

Thursday, Feb. 5. Mr. JEBB read a paper[2] on *Cicero De Natura Deorum* III XXXV § 84. After noticing some proposed emendations of the unexplained *in Tympanidis rogum*, Mr. Jebb observed that the variant *in tyrannidis rogum* was curiously illustrated by a passage of Isocrates which had not, as far as he knew, been compared with this. Sections 44, 45 of the *Archidamus* (Isocr. Or. VI) refer to Dionysius of Syracuse; and the last part of § 45 τυραννῶν δὲ τὸν βίον διετέλεσε—κατέλιπεν corresponds so strikingly with the last part of § 84 here *in suo lectulo mortuus—potestatem—filio tradidit*, as to make it almost certain that Cicero had it in his mind when he wrote. And if that were so, the phrase *in tyrannidis rogum illatus est* might have been suggested by the καλόν ἐστιν ἐντάφιον ἡ τυραννίς of Archid. § 44.—Mr. HORT referred, on the other hand, to Athen. v p. 206, where a writer named Moschion is quoted as saying that, among men famous for their inventions, one Timaeus is celebrated ἐπὶ τῇ πυρᾷ τῇ κατασκευασθείσῃ Διονυσίῳ τῷ Σικελίας τυράννῳ—a notice which, if not derived from a gloss on the passage of the De Nat. Deor. itself, would make it probable that a literal and not a figurative pyre was meant there.

[1] Dr. Badham makes the same suggestion.—H. J. 1881.
[2] *Journal of Philology*, V pp. 266-268.

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Mr. SIDGWICK read a paper[1] on the passage in *Plato Repub.* B. VI p. 488, in which a comparison is drawn between the state of Athens and a ship. He argued that the *ναύκληρος* there mentioned must not be understood (as by Grote and Whewell) to be the steersman, but only the owner of the ship: and must be taken to represent the Athenian Demos. In the latter part of the passage he proposed to read *οἰομένῳ* for *οἰόμενοι*: arguing (1) that Plato could not have passed from the accusative to the nominative in the midst of a series of participles in apposition, and therefore *οἰόμενοι* must be corrected in some way, and to turn it into the dative involves a smaller change than the *οἰομένους* of Stallbaum and others; while (2) the opinion that the art of steering is incompatible with the art of keeping the helm is one naturally held by the genuine steersman, but not by the factious sailors who (as Plato has just said) confound the two arts. The construction of the dative would, he admitted, be slightly irregular: but not sufficiently so to render it inadmissible in Plato's style.

On the first question Prof. COWELL observed that Aristotle (Rhetoric III 4 § 3) interpreted the *ναύκληρος* as representing Demos.

Mr. JACKSON pointed out that in the *Apologia*, 30 E., Demos is described in terms very similar to the description of the *ναύκληρος* in the present passage.

Mr. PALEY observed that the *κυβερνητής* really occupied a quite subordinate place in a Greek ship: being inferior not only to the captain, but to the *πρωρεύς* who took the chief part in guiding the ship's course.

On the second question,

Mr. JACKSON thought the construction of the sentence as emended more irregular than Mr. Sidgwick allowed it to be. Moreover the word "opine" was out of place in Mr. Sidgwick's interpretation of the passage.

Mr. HORT also thought *οἰομένῳ* inappropriate. The true pilot would know, and not merely opine, the distinction

[1] *Journal of Philology*, V pp. 274-276.

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between the two arts. Further the emendation would not explain the other nominative (ἐπαΐοντες) before οἰόμενοι [φ]: as Mr. Sidgwick's suggestion that this had been altered by a scribe to suit οἰόμενοι was improbable.

Mr. JEBB thought the plural might be defended: as the sentence might be understood to describe not so much the conscious judgment of the sailors, as Plato's interpretation of their judgment from their practice.

Thursday, Feb. 26. A paper on "*Macbeth*," chiefly criticizing the Clarendon Press edition of that play, was contributed by Mr. J. B. MAYOR, and in his absence was read by Professor J. E. B. Mayor, and elicited remarks from Mr. Aldis Wright, Mr. Hort, and Mr. Jackson.

Mr. H. JACKSON read a paper to the following effect upon *The δαιμόνιον σημεῖον of Socrates*:[1]—

The statement of Xenophon that Socrates sincerely believed himself to receive from heaven warnings in respect of those uncertainties of life, about which other men sought guidance by means of μαντική, and the further statement of Plato that this warning or sign was a voice, have been variously understood both by ancient and by modern writers. It has been maintained (1) that in making this assertion Socrates was guilty of a pious fraud, (2) that in speaking of the divine sign Socrates was only indulging his accustomed irony, (3) that the sign is no more than the voice of conscience, (4) that the sign is a general belief in a divine mission, (5) that it is "a vague apprehension of some good or ill result following on certain actions, as it were, an inward voice coming from his individual tact," (6) that Socrates was mad ("que Socrate était un fou," Lélut), being subject not only to hallucinations but also to aberrations of the reason. The evidence of Xenophon and Plato is decisive against the theory that Socrates' statements about the δαιμόνιον were insincere, and against the theory that they were metaphorical

[1] *Journal of Philology*, v pp. 232-247.

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descriptions either of conscience or of his belief in his divine mission. Theory (5) does not account for his statement that he heard a voice, whilst theory (6), that of Lélut, is felt to be extravagant by the best modern authorities. It remains to suppose that Socrates was subject, not to delusions of mind, but only to hallucinations of the sense of hearing; so that the rational suggestions of his own brain appeared to him to be projected without him, and to be returned through the outward ear. Thus the matter of the warning was suggested by the normal action of Socrates' reason: the peculiarity of the phenomenon was the hallucination of the sense of hearing by which Socrates heard, embodied in spoken words, the conclusion at which he had arrived naturally and rationally. The value of the warning was due to the excellence of the tact which Socrates had developed. It would appear that modern authorities admit the existence of hallucinations of sense not accompanied by derangement of reason, whilst the testimony of Xenophon and Plato would seem to show that this was the furthest extent to which Socrates' malady had gone at the time of his death. It is only remarkable that the hallucination had existed for so long a time unaccompanied by derangement of the reason.

Mr. MAGNÚSSON read a paper[1] of which the object was to illustrate the phenomenon of reflexive verbal and noun formations in English as being due, not to natural laws of the English language, but to immigration of the reflexive pronoun from the Old Scandinavian language, the present Icelandic. In support of this theory he adduced *bask*=Icel. baðask; *baðask* (*baða sik*) *í sólinni*, to bask in the sun; the transformation progress being: *baðask*, *ba-ask*, *bask*. In the same manner *busk*, from Icel. *búask*, was accounted for. A third formation of this kind was adduced in the verb *to risk*. On the very unsatisfactory state of Diez' etymologies bearing on this word in the Romance languages, and on the late

[1] *Journal of Philology*, v pp. 277-297.

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appearance of it in these languages, Mr. Magnússon founded a theory that it was not a word of genuine Romance growth, but was adopted from northern vikings, the exact equivalent for it being found in the Icel. *raðask*, particularly in the standing military phrase *at raðast á*, to make up one's mind to risk an attack. The etymological process of the change was shown to be *ráðask*, imp. *rèðsk*, and *rèzk* (*á*=*a*+*i*), hence *ridsk*, cf. mediæv. Greek *ῥιζικον*, Engl. "risk," which found its way to England apparently not till after the date of the Authorized Version of the Bible.

Among adjectives terminating in *sk*, for *brisk*, a derivation from *bregða*, Old-Engl. *bredan*, to twist, *bred-sk*, *brisk*, may be suggested rather as a collateral illustration side by side with the Welsh and Irish derivation from *brysg* now in vogue than as one of absolute certainty.

In the case of *frisk*, *fresh*, *frisch* and *fersk*, *ferskr*, evidence was adduced tending to demonstrate *fr* in this form as a radical metathesis and the form *fersk* as being the original one, whereas the Teutonic *frisk* represented the word when its primitive form had been lost. Evidence was also adduced to show that the word was not of Romance origin.

Thursday, April 30. Mr. FENNELL read a paper *On sundry Greek and Latin Etymologies*.[1] He suggested that *αἰκάλλω* was for *καικάλλω* a frequentative or intensive form from the root of *κόλαξ*; that *ὄσχος* and *ὄσχη* were for *κοσκος*, *κοσκη*, cf. Skt. çākhā; that *ὀκλάζω* was for *κοκλάζω* from root kak, *to bend*, to which he also referred the Latin *conor*, giving *nitor* as the analogue for the transfer of sense.

He connected *μάρπτω* with the Skt. mṛiç *touch*; instead of the usual vark, root of Skt. vṛika, *a wolf*, and vraçch.

With the Hesychian *κόχυ* he compared the Skt. çaçvat, *perpetually*.

He suggested that *ἐνοπή* and *ἠπεροπεύω* might be referred to the root sak, rather than to the root vak.

Mr. MAGNÚSSON discussed the etymology of *English mono-*

[1] *Journal of Philology*, VI pp. 81, 82.

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syllables terminating in sh, which are in remarkably few cases traced back to Anglo-Saxon sources in English dictionaries. This termination may be shown, as a general rule, to be etymologically derivable from a primitive *sc* in Anglo-Saxon, and to correspond to *sk* in Icelandic, *sk* and in certain cases *s* in the modern Scandinavian dialects, *sch* in New High German.

Mr. Magnússon suggested the following new etymologies. In his opinion *blush*, instead of being derived, as in Goodrich's ed. of *Webster's Dictionary*, from Scandinavian words all meaning or implying *fire*, as Swed. *bloss*, Icel. *blossi*, *blys*, Dan. *blus*, *blusse*, is derived from *blygjask* an Icelandic reflexive form, otherwise occurring in the later and more common form *blygðask*, Swed. *blygas*, Dan. *blues*, all conveying the exact meaning of blushing with the sense of shame implied, and outgrowths of the primitive Icel. form *bljúgr*, Swed. *blyg*, Dan. *bly* bashful, shy, coy, modest. *Clash* is improperly derived from German *klatschen*, a word introduced into Germany in the 17th century, from the Danish *kladske*, *klatske*, a masonic term for the sound produced by the clot of mortar being thrown from the mason's trowel against brickwork. A better derivation is from the old Scandinavian weaver's term *kljá* to beat the woof, the reflexive *kljásk* meaning to dash with violence one against the other. The sense of the verb 'clash' is still a reciprocal one in English. *Gush* cannot be derived from the transitive forms assigned as its sources in Goodrich's edition of *Webster's Dictionary*, but must be connected with the Icel. *geysask* the reflexive form of *geysa*, to gush, the monosyllabizing process being first to cut out the weakest part of the word, *a*, leaving *geyssk*, by phonetic exigencies *geysk*, or (ey=au=u) *gush*. *Flush* "to flow and spread suddenly" cannot be derived immediately from the primitives adduced by Goodrich, which mean only to float or to be loose, and imply no notion of the impetus conveyed in the word *flush*. The Icelandic *flóa* "to flow and spread suddenly" has the reflexive form *flóask*, which, on phonetic grounds, must be allowed to be an exact equivalent for flush. *Rush*, instead of being the result of the eighteen different sources

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adduced by Goodrich, is much more naturally allied to the Scandinavian *ryðja* to clear out of the way, *ryðjask* to break one's way through obstacles, to rush. The phonetic connection is perfectly regular. *Smash* is not derivable from Germ. *schmeiszen*, nor from Swed. *smisk* or Germ. *schmiss,—tz*, all derivatives from Old English *smitan* to throw away, Dan. *smide*, New Engl. *smite* in altered sense. The word is connected with Icel. *smár* small, *smá* to make small, *smásk* to become small. Reasons were adduced showing the plausibility of *smásk* becoming a transitive in its exotic existence. *Slash* is not an onomatopœic word nor derived from Icel. *slasa*. It may be derived from Icel. *slá* to beat, *slásk* to beat each other. In the same manner *crush* is not an onomatopœic word, but stands in undoubted connection with the Swedish *krossa* and nearer still with the Icelandic *kreysta*, Swed. *krysta*, Dan. *kryste*. There is still a link missing from the direct derivative line, unless *sh* is taken here to represent exceptionally *st*, which is on phonetic principles doubtful. The adjective *rash* must be traced to the Scandinavian *ræra*, *hræra* to move, hence "given to moving," "fond of stirring," the English form standing for ra(r)sh=Icel. rö(r)sk-r, a radical *r* having been swallowed up by a following *sk*.

Mr. MAGNÚSSON then remarked[1] upon the impossibility of *love*=amor being the same word as is used in the counting of the score in English games, as in the phrase "love all"=no score on either side: "love ten"=no score on one side, ten on the other. He rejected the explanation that love in this case was borrowed from the phrase "to play for the love of the game," or from the saying "to play for love," or from "not to be able to obtain a thing for love or money." Out of these phrases nothing could be got to show that love did not mean amor except the *prima facie* improbability. A passage in the Older Edda, however, throws an unexpected light on the word; Loki, having imposed a dire spell on a heap of gold paid to Hreiðmar in wergild for his son, Hreiðmar answered (Sigurðarkviða Fáfnisbana, II 9):

[1] *Journal of Philology*, v pp. 298-300.

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Rauðu gulli	The ruddy gold
hygg ek mik ráða munu,	methinks I fain shall keep
svá lengi sem ek lifi:	so long as I live:
hót þín	thy threats
hræðumk ekki ýr.	dread I not a *hen 'chit*.
ok haldit heim héðan!	and begone hence, homeward!

The sense of *ýr* here is unmistakeable: it has nothing to do with amor, in fact no word in Icelandic, meaning amor, bears any resemblance to it. It is evidently a cognate word *hen*, and shows that in English *hen* annr and *hen* nothing are two separate and distinct words.

Thursday, May 21.

R. D. Archer-Hind, Esq., B.A., Trinity College,

A. W. Verrall, Esq., B.A., Trinity College,

were elected members.

A paper was read by Mr. Paley "*On Greek puns and words used παρὰ προσδοκίαν by Aristophanes.*" The writer apologized for imperfect treatment of an extensive and important subject, and proceeded to shew that words called *ἴσα* and *ὅμοια* Plat. Symp. p. 185 C, Ar. Nub. 394, that is, having the same number and quantity of syllables, and the same terminations, but not very like in sound, formed the bases of very numerous, but not always obvious jokes in Aristophanes. Examples given were *δᾶστε* and *ταδί* in Nub. 394, *τοῖος* and *τοῖος* in Av. 181, *τοῖος* and *τοῖος* or *τοῖος* in Vesp. 1113, which was compared with *quivis perdis perdis remisit* in Plautus, Captiv. 963. It was shewn that, besides puns proper, or the use of words of similar *sound*, words of similar *sense* were also frequently employed for the purpose, as *κολάσεται* and *κολάζεται*, *δεσπότου* and *κυρίου*, in Ach. 1132, 1136. On this principle, many words were used *παρὰ προσδοκίαν*, &c. other than what the context suggested, and were left to be implied by their similarity to the right word, as in Equit. 279, *ἔχεγχε ξυνόμοσσα* is used for *ἔχεγχε ξυνόμοσσα* or *ἐπιόμοσσα*, and Vesp. 447, *τὸν τελευταῖον ἐμβάδων* really means *τὸν τελευταῖον δεσπότου*; *ibid.* 850, *ἀλαζόνευ τὸ*

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χωριον for *ἀλοκίζειν τὸ κηρίον*, "to scratch a line on the waxen tablet," etc.

Mr. BIRKS read a paper *On the nature and limits of Internal Evidence*, especially as suggesting rules for the interpretation of words and phrases, of which *θοάζω* and *πρὸς κόρον* were selected for especial comment and illustration.

Thursday, October 22. Mr. JACKSON read a paper *On dislocations in the text of the fifth book of the Nicomachean Ethics*.[1] He maintained that the passage beginning with the words *οἱ δ' ἄνθρωποι* in Chap. IX § 14, and ending with the words *ἑτέρα τις ἕξις* in Chap. X § 8, consists of three interpolated fragments; of which the first, IX §§ 14–16, should be placed after *ὑποκείσθω ταῦτά* in I § 3, the second, IX § 17, after *τὰ αὐτοῖς ἀγαθὰ* in I § 9, and the third, Ch. X, after *καὶ τούτοις* in XI § 9. In like manner the passage VI §§ 1–3 consists of two interpolated fragments, the first of which, VI §§ 1, 2, should follow the words *ἡ βλάβη* in VIII § 8, whilst the second, VI § 3, should stand at the beginning of Ch. X. Thus Mr. Jackson would rearrange the fifth book thus:

Ch. I §§ 1–3. *περὶ δὲ—ταῦτα.*
IX §§ 14–16. *οἱ δ'—ὠδί.*
I §§ 4–9. *οὐδὲ γὰρ—ἀγαθά.*
IX § 17. *ἔστι δὲ—ἐστιν.*
I § 10–V § 19. *ὁ δ'—καθόλου.*
VI § 4–VIII § 8. *δεῖ δὲ—ἡ βλάβη.*
VI §§ 1, 2. *ἐπεὶ δ'—ἄλλων.*
VIII § 9–IX § 13. *ὅταν δ'—ἔλαβεν.*
XI §§ 1–9. *πότερον δ'—τούτοις.*
VI § 3. *πῶς—πρότερον*
X *περὶ δὲ—ἕξις.*
XI § 10. *περὶ μὲν—τοῦτον.*

The SECRETARY laid before the Society Mr. PALEY's collation entitled "*Various Readings in the Speech of Demosthenes*

[1] *Journal of Philology*, VI pp. 100-113.

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Medea is ashamed of uttering faint-hearted language and *meaning it.* She uttered plenty of *μαλθακοὶ λόγοι* to Jason *γλώσσῃ ἀλλ' οὐ φρενί.* Cf. *φρενόθεν γ'* in Soph. Ajax 183.

Aesch. Eumen. 581, 638, 639.

Use of *κυρόω* to express the decision of a court of final instance without appeal.

Thucyd. IV 18 4.

σωφρόνων δ' ἀνδρῶν οἵτινες τἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο—καὶ ταῖς συμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο—τόν τε πόλεμον νομίσωσι μὴ καθ' ὅσον ἄν τις αὐτοῦ μέρος βούληται, τούτῳ ξυνεῖναι, ἀλλ' ὡς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται.

"Those came under the category of sound-minded people, who, keeping on the safe side, set down their advantages in the doubtful column of the ledger—and the same persons will deal more intelligently with their misfortunes—and so do those come under the same category, who consider that war does not associate with a man just according to the portion thereof which he wishes to take in hand, but as the fortunes of the belligerent parties shall lead the way."

Thucyd. IV 28 1.

τῶν Ἀθηναίων τι ὑποθορυβησάντων ἐς τὸν Κλέωνα ὅτι οὐ καὶ νῦν πλεῖ [or *πλέοι*], *εἰ ῥάδιόν γε αὐτῷ φαίνεται.*

For *ὅτι* read *ὅ, τι* the indirect interrogative. What they said was *Τί οὐ καὶ νῦν πλεῖς, εἰ ῥάδιόν γέ σοι φαίνεται*; They could not blame him for not doing what he was not authorized to do. But when they gave him the hint, he took it and made a good thing of it.

Thucyd. VI 11 6.

ὥστε οὐ περὶ τῶν ἐν Σικελίᾳ Ἐγεσταίων ἡμῖν ἀνδρῶν βαρβάρων, ὁ ἀγών, εἰ σωφρονοῦμεν, ἀλλ' ὅπως πόλιν δι' ὀλιγαρχίας ἐπιβουλεύουσαν ὀξέως φυλαξόμεθα.

δι' ὀλιγαρχίας=ὀλιγαρχικήν. So Rom. III 30 *περιτομὴν ἐκ πίστεως=περιτομὴν πιστεύουσαν.* Eur. *Med.* 803 *ζῶντας* is predicated of the compound phrase *παῖδας ἐξ ἐμοῦ.*

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Thucyd. VI 16 2.

νόμῳ μὲν γάρ τιμὴ τὰ τοιαῦτα, ἐκ δὲ τοῦ δρωμένου καὶ δύναμις ἅμα ὑπονοεῖται.

ἐκ τοῦ δρωμένου, "practically," is opposed to *νόμῳ*. "by recognized custom."

Eph. VI 2.

ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ.

Compare Thucyd. II 29, where it is said of Teres that "*βασιλεὺς πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο.*" "Teres was the first powerful king of the Odrysians."

Thursday, December 3. The President, Professor COWELL, read a paper on the word *glamour*,[1] illustrating it by the legend of Glam in the Grettis Saga and a passage from the Sturlunga Saga, describing the effects of glámsýni or glamour-sight. The word glám or glámr is an old Norse word for the moon, which, though not found in the old literature, is given in the glossary of old words in the Prose Edda. Can it be identified with the old Sanskṛit word *glau* or *gláv*, "the moon," which is found in the Unádi Sútras and the old lexicons? Some passages were quoted from Sanskṛit poets, describing the "glamour-sight" produced by the moon.

He also read a paper *On the Hindu idea of the relative harshness and softness of letters*. The native writers on rhetoric describe three different styles (guṇas), that of *sweetness*, of *strength*, and of *clearness*. The first of these is most appropriately expressed (as far as regards the words) by the nasals placed before nasals or before their own mutes except the hard (or lingual) *ṭ, ṭh, ḍ, ḍh*, and by *r* and *ṇ* followed by a vowel, and by a very moderate use of compound words. Strength of style is produced by the tenues and mediae joined with their respective aspirates—*r* preceding or following another consonant—*ç, sh, ṭ, ṭh, ḍ, ḍh*, double consonants, and the abundant use of compound words.

[1] *Journal of Philology*, VI pp. 85-87.

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Mr. FENNELL read a paper *On the interpretation of the Nicomachaean Ethics*, v 5, § 12.

Εἰς σχῆμα δ' ἀναλογίας οὐ δεῖ ἄγειν ὅταν ἀλλάξωνται· εἰ δὲ μὴ, ἀμφοτέρας ἕξει τὰς ὑπεροχὰς τὸ ἕτερον ἄκρον, etc., etc.

According to the lettering of v 8, the proportion which is forbidden in the passage quoted is $A+D:B+C::A:B::D:C$. But, after the transaction, $A+D$ should be equal to $B+C$: so that, according to the above proportion, if A be greater than B, the extreme term $A+D$ is greater than $B+C$ by the excess of A over B+the excess of D over C.

He then showed that, if B were greater than A, the two excesses of the second term over the first would measure the excess of the extreme over the third term. Accordingly, he suggested (referring to p. 316 of vol. VI of the *Journal of Philology*), that in § 12 *οὕτως* and *οὕτω* both refer to such a proportion as that given in § 8; that the punctuation altered by Mr. Jackson may be kept; and that *δύνανται γίνεσθαι* be supplied from the next clause after *ἴσοι καὶ κοινωνοί*. Accordingly, he renders the passage:—"But when each has his own; then by the proportion (*οὕτως*) men can become on equal terms, and can trade together because their claims can be equated in this manner,—A is a farmer, C is food, B a shoemaker, D his equated work:—but if it had not been possible to form the reciprocal proportion, there could have been no common ground for negociation."

Mr. JACKSON then read a few remarks upon Mr. Fennell's paper. Mr. Fennell's interpretation of *τὸ ἕτερον ἄκρον* and of *ἀμφοτέρας τὰς ὑπεροχάς* assumes simultaneously (1) that $A:B::D:C$, (2) that A is greater than B, and consequently (3) that D is greater than C. But in the exchange which the formula is intended to represent, A, the architect's offer, is identical with C, the house; and similarly B is identical with D. (Compare the parallel passage in the Magna Moralia, I 33, where the transaction is represented by the formula $A:B::B:A$.) Now if A and C, B and D are identical, Mr. Fennell's assumptions are inconsistent: and this is pre-

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cisely what the author says in the sentence *οὕτως ἴσοι καὶ κοινωνοί, κ. τ. λ.* [In other words, Mr. Fennell assumes that *A* is greater than *B*, *C* greater than *D*. This can only happen when the exchange is an unfair one. *A* and *B* are equal, *i.e.* *A* and *B* exchange on equal terms, when *A* receives *xD*, *xD* having been ascertained to be the market equivalent for *C*. If *A* receives less than *xD*, in the language of Ch. 4 he is "the sufferer," *B* is "the gainer;" and corrective justice must step in to redress the balance. —H.J. 1881.] The phrases *τὸ ἕτερον ἄκρον* and *ἀμφοτέρας τὰς ὑπεροχάς* are therefore to be explained, not by the reciprocal proportion of Ch. 5, but by a reference to 4, §§ 10, 11, where corrective justice restores the balance between two unequal quantities by taking half of the difference from the greater, and adding it to the less. The two unequal quantities are the *ἄκρα*, and one of them (*τὸ ἕτερον ἄκρον*) exceeds the other by twice the difference between itself and the arithmetic mean (*ἀμφοτέραις ταῖς ὑπεροχαῖς*). Finally it may be objected to Mr. Fennell's interpretation of the latter half of the section, that the subaudition of words so important as *δύνανται γίνεσθαι* is hardly to be justified.

1875.

Thursday, February 11. Mr. MAGNÚSSON read a paper *Upon the etymology of atone*, and commenced by stating that, for upwards of 200 years, the verb *atone* had been derived from *at* and *one*, and that that derivation must necessarily give to the verb the primary or concrete sense of to *unite*. As early as 1671 the derivation had been supported by the analogy of the Latin *adunare*, and, in fact, it was considered parallel in its mode of formation, at least, to the German *vereinen*, Dan. *forene*, Swed. *förena*. But there was this great difference between these parallels and *atone*, that their primitive sense stood in perfectly logical organic relation to their constituent primitive elements, while such was not the case with *atone*. Formed, as it was alleged to be, from *at* and *one*, it ought, as a matter of course, to mean *to unite*, but had never that

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primary concrete sense. So while in Lat. *adunare classem*, Germ. *die Flotte zu vereinen*, Dan. *at forene Flauden*, Swed. *at förena flottan* showed that in these verbs an active energy was given to the constituent elements out of which they were formed, and that the organic relation between the primitive elements and the derivative was direct and immediate—it was evident that *atone*, although formed in an identical manner with these verbs, could nowise bear out its alleged derivation. We could no more talk of *atoning* (=uniting) the fleet, or of *atoning* the scattered remnants of an army, than we could talk of the *atoned* kingdom of England and Ireland, the *atoned* states of North America, or of two rivers or two roads *atoning* in the sense of uniting. The verb did therefore not, as a matter of fact, and could not, as a matter of logic, bear the alleged primitive sense in the English language.

An equally serious objection to the derivation Mr. Magnússon considered lay in the phonetic discrepancy between *one* in atone and *one*, for which there was no palpable reason at all. Moreover the very orthography of the word, according to which it was invariably divided into a-tone, even by the very advocates of the *at one* theory, did clearly war against the derivation. The answer, that the pronunciation of the word must be the cause of the orthography, did only prove that the derivation was at war with instinct and feeling born of the genius of the language.

Mr. Magnússon further showed that the word had been spelt for a long period with *tt* in English dictionaries, and had also been spelt so in English Bible translations from 1535–1574. The uniform spelling of the word in the Bible during this period with *tt*, amidst an excessive orthographical vacillation even in the commonest words, did demonstrate that there could have been no consciousness on the part of translators or editors of the word being derived from *at* and *one;* just as the uniform omission of one *t* in and after 1578 must be considered to go far to prove the reverse.

The word itself, *atone*, did not occur in the Bible, except as the first part of atonement, which was a noun derived

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from the verb. The phrase most generally used in Scripture was *to make an atonement for*, a construction which Mr. Magnússon pointed out would be void of logical propriety and sense if the derivation from *at one* were adhered to.

Throughout the Old Testament there was not one instance to show that *atone* meant primarily to *at-one;* on the contrary it signified throughout to sacrifice for expiatory and propitiatory purposes. This same sense it had frequently in English writers, as was borne out by Dr. Johnson's *Dictionary*, not to go farther. But in the seven instances where the verb occurred in Shakespeare, and the three where the noun occurred in the same author, it was evident that both were used by one conscious of the derivation from *at* and *one.*

In summing up the objections against the derivation, Mr. Magnússon came to the conclusion that not only were they insurmountable in themselves, but that, so far as he could see, no sound philological reason could be advanced in support of it.

In substituting his new derivation, Mr. Magnússon began by showing how Coverdale had first intended to use reconciliation instead of atonement, but had given it up afterwards, in all probability from no reason of Hebrew scholarship, but for the purpose of giving an English radical equivalent for the German *versünen* which stands everywhere as the corresponding term in the German Bible to "to make an atonement" in the English. This German word was a derivative from the Gothic *saun*, λύτρον=ransom, redemption, to which corresponded the cognate Scandinavian *són*, atonement, expiation. This old religious term of the heathen north occurred in various combinations, all showing that the import of it was propitiatory sacrifice. In the Scandinavian languages the word had always been current, together with its derivative verbs: Dan. *at sone*, Swed. *at sóna*, which in the present day were the theological terms corresponding to *atone* and *atonement.* But as the use of the word in Christian theology had chiefly aimed at giving by it expression to the reconciliation between God and man effected by the Saviour's propitiatory sacrifice on the cross, the impression which *at sone* and *at*

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Mr. PALEY read a paper *On the aspirated digamma σF*. Mr. Paley maintained that the digamma was not essentially distinct from φ and the Latin *f*. Dr. Donaldson thought that the Latin *f* corresponded to *sv* or *sw*, and similarly Mr. Paley held that *F* was once *σF*, *i.e. sv=hw*; cf. *θυγατέρα ἦν*, suam. Words with a primitive aspirate digamma became sometimes aspirated, sometimes sibilant, as the one or the other sound predominated. Thus *Fεκάστος* became *ἕκαστος*, while *ἕκας* is in Latin represented by *secus*, so *Fολος*, *ὅλος*, *sollus*, *σφε*, *ἑ* and *se*, etc. *F* was sometimes *h*, sometimes *φ*, and sometimes *σ*. It also passed into *v*, but in Greek *χεF*, *θεF* are older than *χυ-*, *θυ-*.

Mr. ROBERTS read a paper *On Plato* Theaetetus 207 E.[1] He began by stating that Curtius grounds his opinion that the Greek aspirates were up to the period of classical literature, if not much later, genuine aspirates or double-sounds—that is, not *spirants*, on the following five considerations:

1. The moveability of the aspirate as shown *e.g.* in reduplication-syllables and in the Ionic *κιθών*, etc., as compared with Attic *χιτών*.

2. The representation by foreigners of the aspirates by the corresponding *tenues*, as in the case of the Scythian in Aristophanes, Thesmophoriazusae—*πέρε* for *φέρε*.

3. Latin transcription—e.g. *tesaurus*, *Corintus*, where *t* stands for Greek *θ*.

4. The mention by Dionysius of Halicarnassus of the *προσθήκη τοῦ πνεύματος*.

5. The fact that modern Greek in some dialects gives the *tenuis* for the older *aspirate*—e.g. *ἔκω* for *ἔχω*, *τέλω* for *θέλω*.

Now any additional evidence on this point coming actually from the Classical period of Greek literature would be especially important: and it seemed to him that the passage in question went a long way towards supplying this deficiency. The question was there asked whether a man could be said to have real scientific knowledge of (*ἐπίστασθαι*) the

[1] *Journal of Philology*, VI p. 180.

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first syllable of the names Θεαίτητος and Θεόδωρος, if in the one case he were (by accident) to spell it right Θ+ε, and in the other wrong Τ+ε. The example seemed to derive its whole point from the ease with which such a mistake might be made by an unlettered person; while the improbability of the mistake was increased and the θῆτα and ταῦ more widely separated and less likely to be confounded, if we assumed that the θ had a pronunciation somewhat like modern Greek θ or our own hard *th* in *th*in.

Thursday, April 15. Professor Cowell (President) in the Chair,

R. L. Bensly, M.A., Caius College,

was elected a Member of the Society.

Mr. Bendyshe, *On* χθιζός *in Iliad* I 424, remarked that a comparison of this line with I 194 and I 493 indicates that the Homeric day ends and the morrow begins at *sunset*, so that Thetis would speak in the evening of the preceding morning or afternoon as yesterday—an Oriental mode of reckoning.

He next pointed out the probability that some lines have been lost between Iliad II 604 and 605, from a comparison of Pausanias' account of the tomb of Aepytus (Boeot. c. XVI), which is there said to be the most important monument ever seen by Homer.

On the word ἠιόεντι (Σκαμάνδρῳ) Il. v 36, he suggested that, if it be derived from ἠιών, the meaning must be *sea-shored*, referring to the estuary of the Scamander: this view was confirmed by a quotation from Quintus Smyrnaeus I 283 ἠιόεντα Πάνορμον, and illustrated by the Celtic prefix *aber-*.

Mr. Paley criticized several passages in Mr. Jebb's recent edition of Theophrastus:—translating ποσῶν καθ' ἑξακοσίας καὶ κατὰ μνᾶν, κ. τ. λ. ('Αλαζονεία, p. 96), "he reckons the amount both by sums of 600 drachmae and also by minae." Now as 60 minae made one talent, it seems that he con-

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trived to make ἑξακοσίας be counted as *minae*, instead of as drachmae.

For αἱρεῖν (*Ὀψιμαθία*, p. 102), he proposed αἴρεσθαι—a suggestion gladly accepted by Mr. JEBB. ὅπως καλλιστεύσῃ παρὰ τῷ ἱερεῖ (*ibid.*). Mr. Paley would render "to be anxious to be thought the handsomest in the judgment of the priest."

For παραστρέψαι (τὸν τρίβωνα ὃν αὐτὸς φορεῖ), p. 153 s. f., he suggested παραστορέσαι, "he spreads on the couch on each side of him, as he sits, his own coarse cloak to form a cover to them"—to which Mr. JEBB rejoined that if the cloak was ample enough to serve as a cover for the couch on which its wearer sat, his ἀνελευθερία cannot certainly have been shown in the matter; and κλίνας καλλῦναι, just before, seems against the alteration.

In εἴ τις μὴ μεμύηται (*Δειλία*, p. 158 init.) Mr. Paley would omit μή, observing that the question is, whether any one on board has been initiated in the Samothracian mysteries, viz., in order that he may have influence with the Cabeiri or the Dioscuri to bring a calm—not the fear of sailing with impious persons.

Mr. JEBB defended the vulgate, alleging that in the absence of definition we must certainly understand the Eleusinian mysteries; and so preferred μὴ μεμύηται on the ground that initiation into those mysteries was regarded by the ordinary Greek world of the 5th or 4th centuries B.C., as the first condition of a personal piety, the first step towards a religious life (compare Curtius' "History of Greece," II p. 418, Ward).

Thursday, April 29. Professor COWELL, President, in the Chair, the

Rev. W. F. Moulton

was elected a Member of the Society.

Mr. WRATISLAW made the following criticisms on passages in the *Ajax* of *Sophocles*:—[1]

[1] *Journal of Philology*, VI pp. 171-176.

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(1) *οὔτε γὰρ θεῶν γένος οὔθ' ἁμερίων*
ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
Aj. 399–400.

Take *εἰς ὄνασιν* as a mere adverb. "I am no longer worthy to behold the race either of Gods or men with advantage to myself." Cf. Soph. *Phil.* 111 *ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.*

(2) *οὐκ ἄν ποτε*
δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
449.

"They would never have thus *counted up* [the votes in a] lawsuit to the detriment of another man."

Cf. infr. 1135–36,

T. *κλέπτης γὰρ αὐτοῦ ψηφοποιὸς εὑρέθης.*
M. *ἐν τοῖς δικασταῖς, κοὐκ ἐμοὶ, τόδ' ἐσφάλη.*

The *tellers* would have had great opportunities of introducing false votes.

(3) *γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,*
ὧν αὐτὸς ἔσχε, στέφανον εὐκλείας μέγαν.
465–66.

στέφανον εὐκλείας μέγαν is an exegetical apposition to *ὧν αὐτὸς ἔσχε*, where *ὧν*,=*ἅ*, is attracted into the case of *τῶν ἀριστείων*. So in 967–68,

ὧν γὰρ ἠράσθη τυχεῖν,
ἐκτήσαθ' αὐτῷ, θάνατον ὅνπερ ἤθελεν,

θάνατον ὅνπερ ἤθελεν is an exegetical apposition to *ὧν ἠράσθη τυχεῖν*, which is the direct object of *ἐκτήσατο*.

(4) *ὅταν δ' ἵκῃ πρὸς τοῦτο δεῖ σ'—ὅπως πατρὸς*
δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.
556–57.

Aposiopesis after *δεῖ σε*. Then "See that thou showest," etc.

(5) *κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.*
730.

"Swords drawn from sheaths were *crossed*." It was suggested that "went across" or "crossed," *i.e.* crossed the intervening space, would better suit *διαπεραιόω* than "unsheathed" (Liddell and Scott).

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(6) *πρόστητ' ἀναγκαίας τύχης.* 803.

"Get in front of," *i.e.* "be beforehand with fate."

(7) *ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ*
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
1082-83.

Compare, not *ἐξ οὐρίας πλεῖν*, etc., but Aesch. *Eumen.* 147, *ἐξ ἀρκύων πέπτωκεν, οἴχεται δ' ὁ θήρ*, and translate: "Consider that that state some day, if it run out of the sphere of favourable winds, will fall into the abyss."

(8) *οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύσατο*
γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέῳ.
1112.

οἱ πόνου πολλοῦ πλέῳ "those who are full of much ado," is a hit at the fussy character of the Atridae, who were meddling with the funeral of Ajax, which was no concern of theirs.

(9) *τὰ δ' ἄλλα καὶ ξύμπρασσε κεἴ τινα στρατοῦ*
θελεις κομίζειν, οὐδὲν ἄλγος ἕξομεν.
1396–97.

"And in other respects join with me, and if you wish any member of the army to attend the funeral, I shall have no objection." *κομίζειν = κομίζειν τὸν νεκρόν.* Ulysses might not follow Ajax's funeral himself, but might send a representative. So in Heb. VI 6, *ἀνακαινίζειν=ἀνακαινίζειν τὴν διαθήκην*, and it is indicated that apostates to another religion cannot renew their covenant with God by the recrucifixion of the Saviour.

Mr. JACKSON read a brief description of a MS. preserved in the University Library (Ii. v. 44).[1] The MS., which contains the ethical treatises attributed to Aristotle, and was written in 1279 by a monk of Mount Athos (Catalogue of the MSS. preserved in the Library of the University of Cambridge, vol. III p. 495), appears to have been copied from a MS. now in the Vatican Library (Vaticanus 1342), called by Bekker P^b. That the two MSS. are closely connected is shown by the occurrence in both of a considerable

[1] *Journal of Philology*, VI pp. 208-211.

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lacuna in Nic. Eth. VIII 4–12, as well as by many remarkable agreements in the text of Book v, of which Mr. Jackson has made a collation.

Thursday, May 20. Professor COWELL, President, in the Chair, the Rev. W. W. SKEAT made remarks, of which the following is an abstract:—

Doublets, or words having a double form, have arisen in English in five ways at least. We have (1) words in which both forms are of native origin, as *whole* and *hale*, *an* and *one*; (2) words in which both forms are French, as *catch* and *chase*, to *praise* and to *prize*, *cattle*, and *chattel*, *pace* and *pass*, etc.; (3) French and Latin forms, as *blame* and *blaspheme*, *caitiff* and *captive*, etc. (this class being a large one); (4) words French in form, but Teutonic in origin, as *warrant* and *guarantee*; or where one of the words is French in form, as *guile* and *wile*, *guise* and *wise*. The fifth class is the most remarkable one, viz. that of the doublets which have arisen from a native source on the one hand and from a classical source on the other, since these illustrate Grimm's law, and are frequently so unlike at first sight that their identity of origin might easily be overlooked. Examples are:—*head* and *chief*, *brittle* (formerly *brickle*) and *frail*, *bloom* and *flower*, *feather* and *pen*, *farrow* and *pork*, *draught* and *trait*, *corn* and *grain*, *brother* and *friar*, *tithe* and *dime*, *young* and *juvenile*, etc.

A paper on *arcesso* and *accerso*,[1] by Mr. A. S. WILKINS, was read, of which the following is an abstract:

It is now pretty generally admitted that *arcesso* and *accerso* are both legitimate and well-established forms. Some editors (as Wagner) only admit *arcesso*; but the old grammarians allow both, and the MS. authority seems even to preponderate in favour of *accerso*. *Arcesso* may be explained as a frequentative or intensive form from *ad-ci-o*, like *lacesso* from *lacio*; or for *ar-ced-e-sso*, as *incesso* for *in-ced-e-sso*; or we may suppose that the radical *i* of *ad-ci* has been changed

[1] *Journal of Philology*, VI pp. 278-285.

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into *e*, as *dede-ro* for *dedi-so*. But none of these etymologies explains *accerso*. *R* often arises out of *d*, but not before *s*; nor can we compare the forms *rursus*, *prorsus*, and the Plautine forms *russum*, *prossum*, because the change of *rs* into *ss* does not justify that of *ss* into *rs*. Others would explain *accerso* as derived by metathesis from *arcesso*; but is the latter form proved to be the more ancient?

Mr. Wilkins would totally separate the two words from each other, and he would explain *accerso* as a compound of a lost simple verb formed from a primitive root *kars* (=Sanskrit *karsh* "to draw, tear, plough"); cf. the lost simple verbs *-oleo* "to grow," *-perio* and *-cello*. This relation of two distinct but confused words, such as *arcesso* and *accerso*, would throw light on the similar pair *permities* and *pernicies*.

Professor MAYOR made the following remarks on the phrase "*To save appearances.*"[1]

In the loose acceptation now current ["to preserve a decent outside; to avoid exposure of anything disgraceful or embarrassing." Webster] this phrase appears in the concetti politici of Fr. Sansovino, published in 1575 (cited by Tommaséo), and in Molière, Bossuet, Massillon, Fénélon, Balzac cited by Littré.

In a more exact sense ["to keep the phenomena, while you change the hypothesis which explains them"] the phrase is two thousand years old, being cited by Plutarch (II 923[a]) from Cleanthes, who "thought that the Greeks ought to impeach the Samian Aristarchus for impiety, as shifting the hearth of the world [*i.e.* the earth supposed to be the centre of the universe], because he endeavoured to keep the phenomena [*τὰ φαινόμενα σώζειν, à sauuer les apparences* Amyot], supposing that the heaven remains fixed, but the earth revolves in a slanting circle, turning at the same time about its own axis."

This passage seems to have suggested to the wits a com-

[1] *Journal of Philology*, VI pp. 171-175.

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parison of the arbitrary hypotheses of theologians with the eccentrics and epicycles devised by the old astronomers "per salvare le apparenze," in ignorance of the true causes of the celestial motions (Sarpi Hist. del Conc. Trid. Lond. 1619, p. 222).

Bacon (Essay 17, pointed out by Mr. Aldis Wright) quotes Father Paul; Bossuet (Variations xv 81 cited by Littré) has evidently made use of him, as has Milton (P. L. viii 82 83):

> "or if they list to try
> Conjecture, he his fabric of the heav'ns
> Hath left to their disputes, perhaps to move
> His laughter at their quaint opinions wide
> Hereafter, when they come to model heav'n
> And calculate the stars, how they will wield
> The mighty frame, how build, unbuild, contrive
> *To save appearances, how gird the sphere*
> *With centric and eccentric scribbled o'er,*
> *Cycle and epicycle, orb in orb.*"

"*In puris naturalibus.*"[1]

This phrase, now grotesquely used for "stark naked," is borrowed from the scholastic philosophy, where it denotes the natural powers of man, prior to Divine grace. Thus Aquinas Summa, prima sec. qu. 109 art. 4 tit. *utrum homo sine gratia per sua naturalia legis praecepta implere possit;* ibid. ad fin. "praeceptum de dilectione Dei non potest homo implere *ex puris naturalibus.*" Several instances of *in p. n.* occur in Duns Scotus *in* II *sent. dist.* 29 *qu. unica.* See Bellarmine's tract de gratia primi hominis c. 5–7, and Cotta's note on Gerhard loc. theol. ix (de imagine Dei in homine ante lapsum) § 46 vol. iv pp. 248–250.

Criticisms by the Public Orator and Mr. F. A. Paley were also read on τραχηλίζω as occurring in Theophrastus, p. 103 (Mr. Jebb's edition).

[1] *Journal of Philology*, vi pp. 171-175.

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Thursday, October 21. Professor COWELL, President, in the Chair, a paper by Mr. KENRICK was read upon an illustration of *καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον ἵνα μὴ μιανθῶσιν* (S. John XVIII 28) presented by a Greek inscription punctured on a bronze tablet[1] found about 25 years ago in digging foundations for the old Railway-station at York, and preserved in the Museum at that city: it reads thus—ΘΕΟΙC ΤΟΙC ΤΟΥ ΗΓΕΜΟΝΙΚΟΥ ΠΡΑΙΤϺΡΙΟΥ . . . ΔΙΟΝΥCΙΟC, and suggests the inference that a strict Jew could not under any circumstances, least of all at Passover-tide, enter a Praetorium, knowing that it was dedicated to heathen gods.

Several examples of similar punctiliousness were given by way of parallel.

Professor COWELL suggested Ο ΚΡΗϚ as a possible reading of the letters in the *lacuna*, and quoted signa et aquilam amplexus . . . sanguine suo altaria deum commaculavisset, Tac. A. I 39 s. f., in which *deum* is explained by Lipsius ad loc. to mean *castrensium deorum et principum*, with further reference to Ann. II 17 aquilae . . . propria legionum *numina* and Hist. III 10 conversus ad signa et bellorum *deos*.

Mr. SHILLETO read a paper in which he divided the *Greek deponent verbs* which have an aorist ending in *-θην* into three classes: (1) such as have only aorist form, with deponent or middle—never passive signification: (2) such as have both forms, in *σάμην*, (*-άμην*) and *-θην* with deponent or middle signification: (3) such as have either both forms, *-σάμην* (*-άμην*) deponent or middle and *-θην* passive, or have *-θην* alone passive.

Under the first class he corrected an exceptional passage in Plato (*Legg.* II 654 C) where, from a comparison of *Legg.* III 692 C) (*τά τε νοηθέντα κ. τ. λ. . . . .*) and from palaeographical reasons, it appears that *διανοηθὲν* has crept into the text in the place of *νοηθὲν* the true reading. Under the

[1] Figured by Hübner, Inscrr. Brit. Lat., p. 62.

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second division he showed how *καὶ πόλλ' ἁμιλληθέντα* (Eur. *Phoen.* fr. 7, *v.* 2) should probably be read *καὶ πολλὰ μιμηθέντα*—a conjecture which follows closely the "ductus literarum" if the passage be written in uncials, and remarked that it was hardly credible that Euripides who used *ἡμιλλήθην three* times (Suppl. 195, Helen. 165, Herc. F. 1255) as deponent should *once* give it a passive meaning. Under the third head were quoted *κτῶμαι, χρῶμαι, κομίζομαι, κυκλοῦμαι, στεφανοῦμαι, κοσμοῦμαι* and *ὀλοφύρομαι. ὑποδεχθεὶς* in Eur. Heracl. 757 appears to be used for *ὑποδεξάμενος*, unless with G. Hermann *μέλλει* be read for *μέλλω*, in which case "a suppliant having been received" may naturally stand for *the reception of a suppliant.*

Mr. PALEY made some remarks upon *ὄαρος* and *ὀαρίζειν*, which he referred to *εἴρω* and so connected with *sero* and *sermo*, while *ὄαρ* "wife" he considered to be a figment of the late rhapsodes, formed from the sense of "talking to a wife" by a false analogy like *πεῖραρ, εἶλαρ, πῖαρ κ. τ. λ.* The initial *o* he took to represent the digamma sound, as in *οἶνος, οἶστρος* (whizz), etc.; while the root of *εἴρειν serere* he maintained to be *σϜερ* and so connected with *σπείρω* to plant *in a row.*

Professor MAYOR quoted Servius as using *sermo* in the sense of *word.*

Thursday, Nov. 11. The President, Professor COWELL, on resigning his office, after holding it for three years, congratulated the Society on its having closed a third year, and on its numbering more than 100 members. He then noticed some of the most interesting philological works published during the past year.

1. The second volume of Beames's *Comparative Grammar of the Modern Aryan Languages of India;* this volume embraces the noun and pronoun, and is full of interesting analogies to illustrate the development of the Romance languages from Latin.

2. The seventh and last volume of the *St. Petersburg*

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Sanskṛit Dictionary by Professors Böhtlingk and Roth. The first volume of this gigantic undertaking was published in 1855; and its completion marks an era in the study of Sanskṛit, as we have now a Dictionary which, like that of Liddell and Scott, gives references for every meaning.

3. Grassmann's *Dictionary to the Rig-Veda.*

4. Hübschmann's *Casus-lehre.*

5. The second volume of Childers's *Pali Dictionary*, completing the work. The great Sanskṛit Dictionary, just mentioned, is due to German scholarship; but we may congratulate ourselves that, as an Englishman (Wilson) produced the first Sanskṛit Dictionary, so an Englishman has now produced the first Pali Dictionary (giving references for every meaning), and has thus opened to students the Buddhist literature of Ceylon.

6. Whitney's *Life and Growth of Language.* Amidst general praise of the execution of the book, exception was taken to one of the main theses, viz., that language is only an "institution," springing from human will and conscious adaptation—thus omitting one important fact, that it grows up in rude early times, and is found a ready-made instrument for the future poet, philosopher and historian.

7. Max Müller's fourth volume of *Chips*, containing, among other things, the Rede Lecture delivered here in 1868, and a valuable note on the forms in Sanskṛit corresponding to the so-called infinitives in Greek and Latin.

The President concluded by alluding to Professor Blackie's success in his endeavours to found a Celtic Chair in the University of Edinburgh. Nearly £7000 had been subscribed, and we should, no doubt, soon see the Chair actually established.

Professor Kennedy was then elected President for the next year, and Professor Cowell, Mr. Shilleto and Mr. Skeat Vice-Presidents.

The Rev. H. B. Swete, B.D., Caius, and
G. H. Rendall, Esq., B.A., Trinity,

were elected members of the Society.

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A paper by Mr. PALEY was read on the roots *τολ-*, *ταλ-* or *τλα-*, in which he insisted that the terminations of *ταλαί-πωρος* and *ταλα-πείριος* are rather strengthened forms of *-ερός* and *-έριος* (*π* representing *F*) than representatives of *πεῖρα*, as suggested by Liddell and Scott. The meanings of *τολυπεύω* in the phrase *πολέμους τολυπεύειν* (Il. XIV 86, etc.) and *ἐκτολυπεύειν* (Aesch. Ag. 1000) were explained from their primary sense of *patient* sitting over the spinning of wool as in "tenui vitam *tolerare* Minerva" (Virg. Aen. VIII 409). . . . Similarly *κλοτοπεύειν* (Il. XIX 149) was defined to be a transposition from *κλοποτεύειν* from the root *κλεπ-*. The existence of *latus* (regarded as a verbal adjective of *tollere*) along with *stlatarius* (cf. Juven. VII 134) seems to indicate a similar root *stla*, as *stlis* and *lis*, *stlocus* and *locus*, *στέγω* and *tego*, *snow* and *nix*, *slime* and *limus*, etc.

To the root *ἐθ-* Mr. Paley would refer *ἔτης*, *ἑταῖρος*, *ἔθνος* [from this last word (rather than from *heath*) he would derive *heathen*], and hence *ὀθνεῖος* and *νοθεῖος*. To the same root he referred the A.S. *eðel* in the sense of *indigenous*, and *sidu*, a custom, if *F* here, as in *suetus*, be represented by the sibilant.

Professor COWELL remarked that Benfey in 1839 had shown from a comparison of *ἐθ-* with its cognate forms that there ought to be a Sanskrit word *swadhá* (swa+dhá) *nature*, custom. When Max Müller afterwards published the *Rig Veda*, this word, lost in the later literature, was found there. *swadhá* thus corresponds to *ἔθος*, Germ. Sitte, Goth. *sidus*, A.S. *sidu*.

MR. SKEAT insisted that *heathen* must not be connected with *sidu*, as there are no instances to prove that *h* and *s* are convertible in Anglo-Saxon.

MR. SKEAT, in a paper[1] on the roots *ak-* and *magh-*, remarked that there are three common roots of the form *ak*; viz. *ak*, to pierce; *ak*, to see; *ak*, to bend. From the first come Lat. *acer*, *acidus*, *acus*, etc.; and Eng. *acrid*, *acrimony*, etc.;

[1] *Journal of Philology*, VI pp. 232–239.

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acid, acetic, acute, acumen; also *eager, vinegar, aglet.* The Lat. *acies* is cognate with *edge;* we have also to *egg* or *edge* on; Essex *ails,* beards of barley; and the verb to *ail.* From the same *ak* we have *ear* (of corn), *awn, awl;* and again, *equine, equestrian,* with which cf. Sansk. *açvas,* that which hastens, a horse. Curtius refers *hammer* to this same root. *Ak,* to see, gives *eye, ocular,* the *-y* in *daisy,* the *-ow* in *window* (Icel. *vind-auga,* i.e. wind-eye), sometimes incorrectly written *windore* (as if *wind-door*) in old MSS. From *ak,* to bend, we have *angle, anchor, angling.* There is also a fourth *ak,* to be dark; whence Lat. *aquilus,* dark brown, and our *eagle.* A very similar root is *agh,* in three senses; (1) to say, as in *ad-age;* (2) to covet, as in *ind-igent;* (3) to choke, whence *anxious, anger, ang-nail* or *agnail* (often misspelt *hangnail*); also *eel, echinus,* and the A.S. *igel,* a hedgehog; also *awe* and *ache.* From the root *magh,* to be great or strong, we have *main,* i.e. strength, from Anglo-Saxon, beside *main,* chief or principal, from the Old French *maine,* Lat. *magnus.* From the same root are *maiden, may, might; make; machine, mickle, much;* also *master, maxim, magistrate, majesty, mechanic,* etc. Also *matador,* i.e. the killer, from Spanish *matar,* to kill, Lat. *mactare,* to honour by sacrifice. Mr. Skeat also called attention to the word *are,* which is found as *aron* in the old Northumbrian glosses, wherein the root-vowel *a* is preserved, though lost in the Sanskrit *santi* and the Lat. *sunt.* This word *are* must have preserved its vowel from the earliest times, and many modern English forms are, likewise, more than three thousand years old.

Thursday, December 2. Mr. Skeat read a paper[1] on the Gothic enclitic particle *-h, -uh,* by Dr. R. DAHLMANN, of which the following is an abstract.

The Gothic *-h, -uh,* answers to the Latin *que,* from a demonstrative root *ka.* The former of these forms is used at

[1] *Journal of Philology,* VI pp. 257-262.

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the end of all monosyllabic words, and in polysyllabic words whose final vowel is long; with few exceptions.

Besides the form *-uh*, we also occasionally find *-eh* and *-oh;* as in *daga hvammeh*, every day, Mk. XIV 49; and in *dag hvanoh*, every day, Luke IX 23.

Supposing *-h* to be the oldest form, how are the other forms to be explained?

Bopp explains the *u* as being an auxiliary vowel; but Sonne, on the other hand, considers it to be the enclitic *u* which occurs in the Veda.

Taking *-h* as the original form, and supposing that it is required to add it at the end of a word which terminates in a consonant, some vowel-sound must be employed to connect the two, and *u* might serve for this. Then, the form *-uh*, once established, might be used freely in most other cases.

Scherer denies that *-uh* answers to the Latin *que;* he makes it equivalent to the Latin *ce*. But we need not distinguish between *que* and *ce;* cf. *neque* with *nec*, and *atque* with *ac*.

The uses of *-h* or *-uh* are these; (1) as a copulative conjunction, like the Latin *que;* (2) as strengthening other conjunctions, to which it is suffixed; (3) as added to demonstrative pronouns; (4) as added to *sums*, 'some'; (5) as added to interrogative pronouns to render them indefinite; cf. Lat. *quisque*.

No traces are now left of *-h* as a pronominal suffix. But, in conjunctions, we have the O. H. G. *joh*, 'yes,' answering to the Gothic *jah;* the O. H. G. *noh* [G. *noch*], answering to the Gothic *nih;* the O. H. G. *doh* [G. *doch*], answering to the Goth. *þauh* [E. *though*]; the Icel. *né* for *neh*, as compared with the Lat. *nec*. Perhaps also in the O. H. G. *oh*, Goth. *ak*, A. S. *ac*, 'but'; the root may be the Sanskrit *á*. Perhaps also in the O. H. G. *ouh*, *auh*, Goth. *auk*, A. S. *eác* [E. *eke*, G. *auch*]; in which the root may be a demonstrative pronoun, viz. Zend *ava*, 'ille.'

Mr. NIXON read a note[1] on the meaning of (1) nec enim

[1] *Journal of Philology*, VI pp. 253-257.

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Graecam litteram adhibebant, nunc autem etiam duas, Cic. *Orat.* 48. 160,—and of (2) Iucundissimas ex Graecis litteras non habemus, etc., Quint. *Inst. Orat.* XII 10. 27, to show that the two letters referred to are **Υ** and **Ζ**, and not **Φ** and **Υ**, as most annotated editions maintain: because, in Cicero, (1) if the preceding '*Phryges*' had contained the two letters meant, *litteram* would have been *litteras*, and '*duas*' '*utramque*'; (2) '*litteram*' must be a character and not a sound, and the character **Φ** was not used. Corssen (Aussp.), p. 12, says, "**Υ** and **Ζ** were always counted Greek letters," and on this passage (p. 6), "Cicero can only have meant **Υ** and **Ζ**."

In Quintilian, comparing the claims of **Ζ** and **Φ** with each clause separately, we may see:—

(1) that PH, a hard aspirate, cannot be called 'iucundissima ex Graecis littera," **Ζ** might be—(spirant—nullae apud vos dulcius spirant—has surely no technical philological sense).

(2) **Φ** was not borrowed for Greek names (quas mutuari solemus, etc.); **Ζ** was; for though found in early inscriptions, it had been replaced by S and SS, cf. *Atticisso* and *Saguntum*, and ranked as an alien.

If the sound, not the character, had been meant, not PH only, but TH and CH would have equally deserved mention.

(3) PH (both Roman characters) cannot be said "to brighten up the *oratio*."

(4) The instance of *Zephyris* after *Ephuris* would be superfluous, except as an instance of **Ζ**.

(5) Quintilian goes on to say *without confining himself to the first-named letters*, "write these words in our characters and you get something uncouth and outlandish, letters coming in unknown to Greece." That he is here introducing *a new letter* is shown by the *nam et illa* which follows; which alone proves that **Φ** or F were not alluded to before. He goes on (in § 29) to talk of a fourth letter.

(6) So then the letters unknown to Greece, quibus Graecia caret, mentioned later, will without doubt be V and F, but the second iucundissima littera, alluded to at first, must be Z; for it is incredible that a iucundissima littera should have had for its equivalent the letter (F) which Cicero calls in-

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suavissuma. The mistake, as was pointed out, is a very old one, arising probably from the accident of *Phryges* (in Cicero) containing *Φ* and *T*, coupled with a careless rendering of nam et illa in Quintilian. Nunc autem duas (in Cicero) is disconnected and suspicious; the clause too has no nominative case: without it the passage forms a natural connection between the question of aspirates and the U in *optumus* (§ 161).

The following may be compared, Cic. de Nat. Deor. II 93; Quint. I 4. § 9; Ritschl zur Gesch. des lat. Alphabets in Rhein. Mus. 1869, 1–32; Priscian I 8, p. 45, Krehl, to show that *T* and *Z* were subsequent additions to the alphabet as their position shows.

1876.

Thursday, February 10. Mr. WRATISLAW made the following remarks:

(1) *κατά* with accusative in apparently contradictory senses.

Comparing Acts VIII 26, *κατὰ μεσημβρίαν*, 'south*ward*,' with Acts XXVII 12, *βλέποντα κατὰ λίβα καὶ κατὰ χῶρον*, 'facing *away from* those winds;' Thucyd. VI 104. 2, *κατὰ βορέαν ἑστηκώς*, 'settled *from* the north,' and *ἀνά* and *κατὰ ῥόον*, 'up and down stream,' he observed that when the word governed by *κατά* indicates anything stationary, *κατά* will indicate motion towards or along it, or station in a parallel line with it; when it is in motion, *κατά* indicates motion in the direction in which it is already moving.

(2) Thucyd. VII 75. 4,

εἴ τῳ δὲ προλίποι ἡ ῥώμη καὶ τὸ σῶμα, οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν καὶ οἰμωγῶν ὑπολειπόμενοι,

he translated by 'and if any one's bodily strength failed him, not suffering abandonment without a few invocations and lamentations.'

(3) On Hor. *Sat.* II 4. 77,

"Immane est vitium dare milia terna macello,
Angustoque *vagos* pisces cohibere catino,"

he observed that *vagos* pisces ought not to be explained with regard to the liberty enjoyed by fish in their native element,

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but with regard to the difficulty of placing large fish neatly on dishes that are too small for them.

(4) On Virgil *Georg.* I 513 514,

"Ut, cum carceribus sese effudere, quadrigae
Addunt in spatia,"

he compared with *addunt* [velocitatem] a stanza from the old ballad 'Edom o' Gordon' in Percy's *Reliques* (Gilfillan's Edition, Edinb. 1858, vol. I p. 100):—

"Then sair, o sair his mind misgave,
And all his heart was wae;
Put on, put on, my wighty men,
So fast as ye can gae."

(5) On Chaucer, *Prologue*, vv. 562, 563,

"Wel cowde he stele corn and tollen thries;
And yet he had a thombe of gold pardé,"

he suggested that *And yet=moreover*, comparing v. 612,

"And have a thank *and yet* a cote and hood."

The meaning of the passage would then be, that the miller was a great rascal, *and moreover* a very skilful miller.

He considered that the proverb:

"An honest miller hath a golden thumb,"

meant that an honest miller, who made money, must be very skilful, as he had nothing but the skilful use of his thumb to make it with.

Mr. JACKSON read a paper,[1] of which the following is an abstract:

Ἐκ τούτων οὖν φανερὸν ὅτι τῶν φύσει ἡ πόλις ἐστί, καὶ ὅτι ἄνθρωπος φύσει πολιτικὸν ζῷον, καὶ ὁ ἄπολις διὰ φύσιν καὶ οὐ διὰ τύχην ἤτοι φαῦλός ἐστιν ἢ κρείττων ἢ ἄνθρωπος, ὥσπερ καὶ ὁ ὑφ' Ὁμήρου λοιδορηθεὶς ἀφρήτωρ ἀθέμιστος ἀνέστιος. ἅμα γὰρ φύσει τοιοῦτος καὶ πολέμου ἐπιθυμητής, ἅτε περ ἄζυξ ὢν ὥσπερ ἐν πεττοῖς. Aristot. *Polit.* I 2. § 10.

Prof. Mahaffy, in the *Academy* of Jan. 9, 1876, suggests that the word *ἄζυξ* in this passage means 'a rover,' "a piece which, having reached the end of its stage of self-preservation

[1] *Journal of Philology*, IV pp. 236–243.

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and joint progress with others, turns aggressive and attacks at all risks." There is however an epigram of Agathias (Anthol. Pal. IX 482, quoted by Göttling) which shows that the ἄζυξ of the game of πεσσοί was neither 'a rover,' nor 'a lost piece' (Oncken), but 'an exposed piece' like the 'blot' of our own backgammon. How a 'lost' or 'exposed' piece can be aggressive is, as Prof. Mahaffy points out, hard to understand. The difficulty is however removed if marks of parenthesis are placed before ὥσπερ καί and after ἐπιθυμητής. The passage may then be translated thus: "the ἄπολις who is so by nature is either low in the scale of humanity or above it,—(as is also he whom Homer reproachfully described as clanless, lawless, hearthless; for he [not the ἄπολις, but ὁ ὑφ' Ὁμήρου λοιδορηθείς] is one who is by nature at once clanless, lawless, hearthless, and πολέμου ἐπιθυμητής)—being in fact solitary and defenceless, like the ἄζυξ at backgammon." Thus the words ἅτε περ ἄζυξ ὤν, κ.τ.λ. are supplementary to the original statement that ὁ ἄπολις διὰ φύσιν ἤτοι φαῦλός ἐστιν ἢ κρείττων ἢ ἄνθρωπος; whilst the parenthetical sentence refers by way of illustration to Homer's lover of domestic discord, who is an ἄπολις in whom the unsociable disposition is combined with an inclination to war. In confirmation of this view it may be urged (1) that thus, and thus only, Aristotle's citation of Homer can be harmonized with the original (Il. IX 63 64), and (2) that the ἄπολις who had been expelled from a primitive society was no more in a position to be an aggressor than the ἄζυξ of the game. Cf. Maine's *Early History of Institutions*, p. 182.

The epigram of Agathias already referred to appears to describe a situation in a game differing but little from backgammon. On an ordinary board let the points be numbered from 1 to 24, 1 being the ace in White's tables, and 24 the ace in those of Black. White has seven pieces at 6, two at 10, 23, 24 (σοῦμμος), and one at 9 and 2 (δίβος). Black has two pieces at 1 (Ἀντίγονος), 4 (τέτρατος ἐκ πυμάτου), 8, 11, 12, 15, 18, and one at 13. White threw 2, 6, and 5; whereupon it appeared that he could not avoid leaving eight ἄζυγες or blots, an extraordinary piece of bad luck. If it is assumed

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(1) that the ἄζυγες, like the *alligati* of the game of *latrunculi*, were immovable, and (2) that if there was any way of playing all the numbers thrown, the player was bound to adopt it, it will be found that White has no alternative but to move 10 to 5, 23 to 17, and 24 to 22, thus leaving eight blots.[1]

Mr. SANDYS thought that Aristotle's reference to the ἄζυξ might have been suggested by the name πόλεις sometimes given to the game of πεσσοί.

Mr. NIXON suggested that the ἄζυξ might be regarded as πολέμου ἐπιθυμητής, if it was a rule of the game that the ἄζυξ, though otherwise immovable, might be moved in order to capture a hostile piece.

Thursday, March 2.

W. Chawner, Esq., M.A., Emmanuel College, and
C. E. Grant, Esq., B.A., King's College,
were elected members.

Professor KENNEDY prefaced his comments[2] on Aeschylus *Agam.* vv. 904–6 (Mr. Paley's edition) with the remark that the poet makes Clytemnestra to further her guilty purpose, endeavour to bring her husband under the φθόνος θεῶν and at the same time to render him unpopular with the citizens by his adoption of Oriental magnificence of style, recalling in this respect the conduct of Pausanias after the battle of Plataea. The queen therefore cross-examines her husband to convince him that he *may* tread on the πορφυρόστρωτος πόρος as follows:

Clyt. Well now, just answer this question as you really think.

Agam. Oh, as to my opinion, be assured that I am not going to mis-state it (διαφθείρειν to corrupt, state untruly).

Clyt. Would you, in a case of alarm, have vowed to the gods that you would do what I have urged you to do? (cf. v. 936).

[1] [M. L. Becq de Fouquières (*Les Jeux des Anciens*, Paris, 1869) has a solution which is certainly to be preferred, as it does not assume that blots were immovable.—H. J. 1881.]

[2] *Journal of Philology*, VII pp. 14-18.

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Agam. Yes, I knew as well as any man how to announce such a performance. (*ἐξεῖπον* being treated as a quasi-imperfect, as if it were *ἐξηύδων*: perhaps *ἐξειπεῖν* should be read.)

Clyt. What would Priam have done, if he had performed your exploits?

Agam. I am strongly of opinion that he would have trodden on tapestry.

Mr. SHILLETO remarked that *ἐμοί* in v. 904, *τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί*, must be somewhat stronger than an enclitic, and quoted

> *Ἰᾶσον, εὖ μὲν τούσδ' ἐκοσμήσας λόγους*
> *ὅμως δ' ἔμοιγε, κεἰ παρὰ γνώμην ἐρῶ, κ.τ.λ.*
>
> Eurip. *Med.* 576, 7.

as an instance of *παρὰ γνώμην* being used in reference to the *object*, rather than the subject of a sentence.

Upon *libera schola* Professor KENNEDY observed that the common understanding of *libera* in this phrase, especially as used in the Charters and Letters Patent of King Edward VI., in the sense of *gratuitous*, may chance to deserve the title of a 'Vulgar Error.' Referring to foundations of the kind at Birmingham and elsewhere, but more particularly to the well-known case of Shrewsbury, he quoted the Founder's Patent as giving to the Bailiffs and Burgesses of Shrewsbury certain escheated tithes for the foundation of a *Libera Schola Grammaticalis* for the town of Shrewsbury and all the 'patria ibidem vicina,' and accordingly in the first entrance-book (dating from 1563) are found the names of boys not only from all Shropshire, but also from Cheshire, Stafford, Warwick, Worcester, and North Wales, marked as *alieni*, and exceeding the town boys (*oppidani*) in the proportion of 4 : 1. Surely it were highly improbable that this flock of 'aliens,' many of them belonging to rich county families, were to be taught gratuitously by two masters for salaries of £40 and £20 a year respectively. In the Bailiff's Ordinances of 1572 we find a list of entrance-fees graduated in a descending

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scale for a lord's son—the son and heir of a gentleman (*generosus*)—any other son—a boy born out of the county of Salop—a boy born in the said county—the son of a burgess of the town if of (*pecuniary*) ability—the son of a burgess not of ability—which last alone was to pay nothing. A proper distinction of means being thus expressly recognized, the education could hardly have been intended to be wholly gratuitous.

Again, neither in the Latin Classics, nor in the Vulgate Bible, nor in the Codices of the Jurists, nor in any mediaeval writings, has *liber* this meaning, but rather that of *non obnoxius, immunis* (Fr. *franc*), without servitude, having some *libertas* or *franchise*, free from some or every burden except obedience to the Crown, whence it would be inferred that *libera schola* must have meant a school free from subjection to any superior body, Convent, Chapter, Bishop or College, and holding its rights and governing powers immediately from the Crown. The double sense of the word *free* would naturally cause the erroneous interpretation of *libera schola* which soon became common.

In support of the correct view were quoted:

liberum tenementum—a tenement which cannot be seized,

liber taurus, a bull free from impounding,

libera capella—a Chapel exempt from the Ordinary's visitation,

libera batella, firma, guarenna, etc. etc.

Mr. Skeat quoted in illustration,

"And bisily gan for the soules praye
Of hem that gave him wherwith to scolaye."

This is said of The Clerk by Chaucer in his Prologue—

and added—

"In a Poem called God spede the Plough, temp. Hen. VII., printed as an Appendix to my edition of Piers the Ploughman's Crede, the husbandmen are made to lament the great tax laid upon them by being expected to contribute to the *school-hire* of the very numerous scholars who went about the country begging for that purpose.

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This proves that education was at that time far from being gratuitous.

In the margin of the unique MS. of Richard the Redeles, a poem by the author of Piers the Plowman, is written— Propter ingratitudinem liber *homo* revocatur in servitutem.

Here *homo* has by a recent Editor been misread *hic*, and *liber* taken to mean a book!"

Thursday, March 23.

A. G. Peskett, Esq., B.A., Magdalene College, was elected a member.

Mr. SHILLETO read a paper on Greek verbs[1] which form or seem to form a parathetic compound with the negative prefix *ἀ* or *ἀν-*, in which he observed that no trace has been found of a *negative* verb *ἀνομολογοῦμαι* "I *dis*agree with;" but *ἀνομολογούμενος*, besides being the participle of the verb, is the negative also of *ὁμολογούμενος*, considered as passing into a noun as in Plato Gorg. 494 A *ἵνα δή μοι μή ἀνομολογούμενος* (*inconveniens*, inconsistent) *ᾖ ὁ λόγος*. So in Latin incogito, indico, immuto, invoco cannot have a negative meaning, but *in*dicens (*in*dictus), *in*errans, *im*mutatus, having the meaning of the verb, have also that of a negative of the primitive participle. (English goes further as in *un*do, *un*tie, *un*lock, etc., and no fault can be found with Wordsworth for

Nor deem that localised Romance
Plays false with our affections,
*Un*sanctifies our tears.)

In the line

ἃ (forsitan *ὁπόσα*) *τοθ' ἥσθην ταῦτα νῦν ἀνήδομαι*,

V. Inc. Meinek. II p. 415,

rather than accept Lobeck's emendation *ἀφήδομαι* he preferred to translate the verb "I withdraw my delight": so *ἀνεύχομαι* (II. Alcibiad. 142 C, 148 B) means I recall, unsay a prayer; *ἀναρῶμαι* like *re*sacrare, Nepos Alcib. 6) I retract a curse; *ἀναζεύγνυμι* (sc. *στρατόν*) I disjoin the

[1] *Journal of Philology*, VII pp. 157-162.

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army (from the camp), *i.e.* lead off the army; *ἀναζυγόω* I pull back the *ζύγωθρον* or bar, cf. Lat. *re*serare, in all which cases *ἀν-* is the preposition *ἀνά*, as in *ἀνακαλύπτω*, *ἀναπτύσσω*, etc., and the Latin *re*cludo, *re*figo, *re*tego, *re*texo, etc. Whereas since *ἀΐστοω* and *ἀτιμόω* must be derived directly from the adjectives *ἄϊστος* and *ἄτιμος*, so likewise should *ἀδηλόω*, *ἀνανδρόω*, *ἀναξιόω*, and *ἀνομοιόω*, from the respectively cognate adjectives. *ἀναίνομαι* from the lack of any primitive *αἴνομαι* seemed to him to present a difficulty as yet insoluble.

Mr. SKEAT remarked that the prefix *un-* in English, when compounded with verbs as in *un-tie*, is not (strictly speaking) the usual negative prefix *un-*, which can only be used with substantives, adjectives, and adverbs. The verbal prefix *un-* answers to the German *ent-*. Thus the German *ent-hüllen*, Middle-English *un-hele*, means to take off a hull or covering, to discover, expose. So *entdecken* is to *unthatch*, and so on.

Similarly, Mr. Shilleto understands *ἀνήδομαι* to mean "I withdraw my delight in," not "I feel *no* delight in." And again, *ἀναζυγοῦν*, to withdraw a bar from, to *un*-bar, Lat. *reserare*. But it does not mean "to put no bar upon."

Still, there are cases in which *un-* might be the negative, when the verb has been derived in a secondary manner from an adjective. Thus *fit* is an adjective, and *unfit* is the same. But the word *unfit* can be used as a verb.

On compounds with *δυσ-* and *εὐ-* Mr. SHILLETO observed that *δυσθνήσκων* (Eur. El. 843, Rhes. 791) does not prove the existence of *δυσθνήσκω*, any more than *εὐρυμέδων* and *πασιμέλουσα* would be evidence for *εὐρυμέδω* *πασιμέλω*. He would therefore write *ἀντ' εὖ ποιῶ*, *ἀντ' εὖ πάσχω*, referring to *ξὺν κακῶς ποιεῖν* Thucyd. III 13. 1. So too *εὖ πρᾶξις* (Aeschyl. Agam. 255) should be written separately: the compound substantive taking the form *εὐπραξία* or *εὐπραγία*, the latter deduced from *εὐπραγής* (from which also springs *εὐπραγέω*) the former from *εὔπρακτος*.

On Euripides *Ion* 3, he suggested on palaeographical principles *ΑΛΙΑΣ* as a correction of *ΜΙΑΣ*, reading *θεοῦ* for *θεῶν* at the end of the previous line, and quoted a similar

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emendation by Dr. Badham in Phoen. 175 of *ΛΑΤΟΤΣ* for *ΑΛΙΟΤ* which a German critic (Nauck) reconciled with metre also by inserting A, the whole line reading

ὦ λιπαροζώνου θύγατερ ἁ Λατοῦς Σελαναία.

So too in

τὸ γὰρ ἦπαρ αὐτῶν πολλάκις σκοπουμένων
καθεὶς κάτω τὴν χεῖρα τὴν μίαν λαθὼν
ἔρριψας εἰς τὸν λάκκον ἰταμῶς τὸν νεφρόν,

Euphron. *Ἀδελφοί* ap. Athenaeum IX 380 C,

for the unintelligible *MIAN*, we should read *ΛΑΙΑΝ*; as the left-handedness attributed to Roman thieves may probably be assigned to the *Greek* fraternity also, according to the testimony of Pseudo-Asconius (on Cic. II Verr. I 20 53)—fures a Graecis *Aspendii citharistae* dicebantur (these playing the lyre with the fingers of the *left* hand, the plectrum in the right).

Mr. Wood mentioned that *ΝΕΟΠΟΙΟΣ* occurs in seventeen inscriptions recently found at Ephesus, chiefly temp. Augustus and Tiberius, and consulted the Society about its meaning.

Prof. Mayor quoted four various forms of the word from Stephanus and Hermann's Gottesdienstliche Alterthümer.

Mr. Lewis suggested that *ΝΕΟΠΟΙΟΣ* might be much the same as *church-warden* or *architect to a cathedral.*

Dr. Hort mentioned that inscriptions proved that the *ΝΕΟΠΟΙΟΣ* held a priestly office (sometimes held by women) with which was combined the care of the fabric: he considered it to mean originally "*shrine-maker.*"

Mr. Nixon read a paper[1] on *The alleged use of* non *for* ne *prohibitive in Ovid. Ep. ex Pont.* I 2. 105–114, and in other passages, and on the origin and use of the duplicate form of negative existing in various languages. Sometimes the two negatives are mere dialectic varieties and both simple, as *οὐ*, *μή*: sometimes simple and compound, as "ne" (old English) and "not" ("ne-aught"),

[1] *Journal of Philology*, VII pp. 54-59.

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"Ector *ne* liked *no wight*
The wordis that he herd there,"
Morte d'Arthur

or as French "ne" and (ne) "pas," "point," etc. So in Latin we find *ne* and *non*, where many on the strength of the Lucretian form *noenum, noenu*, derive *non* from *ne-unum*, making it a compound negative like "not." Its position, however, always before the main verb, instead of after, where "not" and other epexegetic compound negatives are regularly found, leads rather to the assumption that it is a dialectic variety of a simple negative corresponding to those of the sister language. In any case from early times the use of *non* and *ne* has gradually become restricted, so that *ne*, once the general or only negative, in the Augustan age is used only with *future, e.g.* final or imperative clauses; *non* with all others. The opinion here contravened is that of Zumpt, Lat. Gr. p. 361, and Madvig, § 456 obs. 2, who maintains that *non* is sometimes used for *ne* prohibitive or exhortative in the poets. So also Heindorf on Hor. Sat. II 5. 91. All instances quoted may be explained without any such violation of the general rule. Horace A. P. 460 *non sit* is an apodosis; so Sat. II 5. 91, *non etiam sileas*, apod. with suppressed protasis. In the other passages quoted (e.g. Hor. Ep. I 18. 72, *non* ulla; Ovid A. A. III 129, 133; ex Pont. Ep. I 2. 105, 108), the *non* does not negative imperatively the leading idea, but only a word or part of a clause. The fact is that when it is wished in imperative sentences to negative a part and not the whole, a categorical *non* must be used: *ne* cannot, without introducing a new clause. In the above passages, if the context be studied, this sense of *non* will be found to add fresh force to the passages; e.g. *non Getes* adimat; petito *non ut bene sit* (where there is no need consequently to assume a new frequentative of *peto*); *non sine lege; non caris* (*onerate*) *lapillis*. Cf. also Cic. Ep. ad Quint. I i 4. (13); Livy VI 41. 10; XXXV 48. 10; Hor. Od. I 13. 13; Ep. I 1. 29; I 18. 72; Virg. *Aen.* XII 78, etc. Quintilian I 5. 50 says expressly that *non feceris* is a solecism for *ne feceris*. This shows two things,

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(1) that before Quintilian *non* was never or rarely so used for *ne;* (2) that in Quintilian's time it was coming into use. Quintilian himself offers instances, e.g. *non assuescat ergo* I 1. 5; *non ergo perdamus* I 1. 19; both however hortatives. Perhaps also Seneca Ep. II 5. 3 *non putemus.* If this view is correct, that in the Augustan age *non* is never found prohibitively, grave doubts should be felt as to the existence of the so-called jussive imperfect and pluperfect subjunctives with *non,* such as are quoted by Roby, Lat. Gr. pp. 260—262; and when these are properly explained, it will probably be seen that other similar imperfects and pluperfects without *non* are not imperatives or jussives, but instances of *apodosis* with suppressed *protasis,* or of elliptical deliberatives.

Thursday, April 27. Mr. TAYLOR made the following remarks upon:

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, *intruding into those things which he hath not seen,* vainly puffed up by his *fleshly mind,* and not holding the *head,* from which all the *body* by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." (Col. II 18 19.)

The received text has ἃ *μὴ ἑώρακεν ἐμβατεύων,* but a better reading is

A ЄΟΡΑΚЄΝ ЄΜΒΑΤЄΥΩΝ.

For this (which has not been well explained[1]) it was proposed to read—omitting Ο—

ΑЄΡΑ ΚЄΝЄΜΒΑΤЄΥΩΝ.

(Cf. *οὐρανὸν ἐμβατεύει τῇ θεωρίᾳ,* which the commentators cite from Nemesius, *de Vita Hominis.* Philo, *de Plant. Noe* (I 341, ed. Mangey), uses the comparison, that, as well-diggers sometimes fail to find water, so thinkers, however much they push their investigations, *ἐπὶ πλέον ἐμβατεύοντες κ. τ. λ.,* may fail to reach their *τέλος.*)

[1] "Was er geschauet hat, betretend," cannot well be applied to the *materialist*; nor to the *visionary*. *ὁράω* being used of true vision, a man is not to be blamed for insisting upon the things "which he has seen." (Cf. Joh. III 11.)

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This forms a good parallel to *εἰκῇ φυσιούμενος κ.τ.λ.* since *εἰς κένον* (Phil. II 16) and *εἰκῇ* (Gal. IV 11) are used synonymously. *ἀήρ* is a characteristic word of St. Paul, not because he uses it often—it occurs *four*, if not *five*, times in his writings, and *three* times in the remainder of the N.T.—but because he uses it in remarkable ways, thus, *εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα* (1 Thess. IV 17). *ὡς οὐκ ἀέρα δέρων . . . ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες* (1 Cor. IX 26; XIV 9). *τῆς ἐξουσίας τοῦ ἀέρος* (Eph. II 2). *ἀέρα κενεμβατεύων* (Col. II 18).

The passage Col. II 18 19 is illustrated by passages (*a*) from the cognate Ep. to the "Ephesians," and (*b*) from 1 Corinthians.

(*a*) Eph. I 22—II 3.

"And hath put all things under his feet, and gave him to be the *head* over all things to the church, which is his *body*, the fulness of him that filleth all in all. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power *of the air*, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires *of the flesh and of the mind*."

Here the group of expressions:

κεφαλήν, σῶμα, ἀέρος, τῆς σαρκὸς καὶ τῶν διανοιῶν, correspond to the following in Col. II 18 19:

κεφαλήν, σῶμα, (?) ἀέρα, τοῦ νοὸς τῆς σαρκός.

(*b*) 1 Cor. IX 24–27.

"but one receiveth the *prize* . . . so fight I, not as one that *beateth the air* . . . lest . . . I myself *should be a castaway*."

Here *βραβεῖον* and *μήπως ἀδόκιμος* combine to suggest the idea of *καταβραβευέτω* (Col. II 18), and *ἀέρα δέρων* corresponds to *ἀέρα κενεμβατεύων*.

The proposed emendation presupposes a slight and natural corruption, viz. the insertion of ο, to complete the sense, the original having been wrongly divided, thus,

Α ΕΡΑΚΕΝ ΕΜΒΑΤΕΥΩΝ.

(Cf. *σὺ* [*οὖ*]*ν κακοπάθησον*, in the received text of 2 Tim. II 3.)

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The letter ο is sufficiently like ε and ρ to make the insertion natural. Cf. Heb. XII 8, where Codex A corrupts *νόθοι* into *νοθροί*. The insertion would be the more natural to a scribe whose eye was accustomed to θc for θεοc, and other abbreviations, and especially to the omission of ο.

This emendation was thought of as a variation on *ἑώρᾳ* (or *αἰώρᾳ*) *κενεμβατεύων*, suggested by Prof. Lightfoot, who had also thought of *ἀέρα κ.τ.λ.*, and rejected[1] it as requiring more change. The former however requires two letter-changes (including ω for ο), and is quite foreign to the N.T.; while the latter requires but one change, and introduces a characteristic word of St. Paul.

Professor MAYOR read a second paper on Greek lexicography.

He also commented on three passages of Madvig's *Adversaria*, where perfectly sound texts are corrupted from ignorance of the meaning of not very recondite words. In each case an English schoolboy, armed with Liddell-Scott and White, might triumphantly maintain the threatened position against its formidable assailant.

Madvig I 348 (Xen. anab. IV 5. § 35): 'Ridicule equus *παλαίτερος* datur, non ut mactetur, sed ut educatur (*ἀναθρέψαντι*) et mactetur. Dedit eum Xenophon *τῷ κωμάρχῃ ἀναστρέψαντι καταθῦσαι* cum domum redisset.' *ἀνατρέφω* here means 'to fatten, to plump up.' Many ancient authors complain (with the Hebrew prophets) of the meanness and shallow cunning of devotees, offering at the altar that which costs them nothing, maimed, worn-out victims. It is characteristic of Xenophon that he directs the *κωμάρχης* to bring this horse (which was *ἄνετος*, 'dedicated') into good condition before presenting it to his god.

Madvig I 68 (Sen. de ot. 3 § 4): 'editur: *sic aditer quod inhabile sciet, non accedet;* debet esse: *cui (quoi) inhabilem se sciet.*' Endorsed ib. II 395 'aliud ex eodem paragrapho mendum sustuli.'

[1] The writer also at first rejected it, in favour of a double compound *ἀεροκενεμβατεύων*.

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The word *inhabilis* is not very common. No contemporary of Cicero's uses it; if Cicero does, of which we cannot be sure, it is in his translation of Xen. *Oecon.* Livy, Col., Sen., Curt., Tac., Pl. ep., Apul. have it, but to the end of the fourth century A.D. most writers avoid it. Where it does occur, it is nearly as often applied to things 'impracticable,' as to persons; cf. *ἄπορος* and 'awkward,' and North's 'narrow straight path, very *unhandsome*' (*οὐ ῥᾳδίαν*). But the convincing parallel to Sen. l.c. is cited from Ulpian in all lexx. 'If a neighbour have an overhanging tree, by which uiam uel *iter inhabile* facit.'

In these two instances, though Madvig's objections are groundless, they supply welcome additions to the lexicons. As much cannot be said for the third conjecture (II 163, where he is speaking of Martial: 'inuenio tamen in marginibus pusilla haec, quae non premam. II 59 3 *frange toros* ... *Frangere toros* de accumbendo et conuiuio iocundo dici non puto scribendumque potius *frange moras*. (Fuit qui uellet *scande toros*.)' What schoolboy would not cite at once the famous epigram on the occupations of the Roman elt during his day of *strenua inertia* (Mart. IV 8 6 imperat exstructos *frangere* nona *toros*)? No doubt the phrase ('storm the castle,' 'make a breach in the pillows') won its *eage*: for the inventor, as he flung himself on the pile of cushions at some *nox Neronis*; but I can only find one other example of it Ans. ep. II 15 gramineos nunc *frangis toros*. On the other hand *frangere moras* is wanting in the lexx. and I have only noted it in that daring innovator Statius Th. X 197.

It is important to call attention to these errors, because Madvig's reputation as the first of living scholars (as Cobet called him at the Leyden tercentenary) will be enhanced by the two volumes of his *Adversaria*. If he had only discovered the noun *magis* in Horace (Sat. II. 2. 29, cf. *Advers.* lib. I, p. 102 n., and *φαιδρὸν οὖς* in the strange compound *φαιδρόωνυξ* of Aeschylus (*Ag.* 1229), his name would live in the world of criticism. But many of his conjectures prove the absolute necessity of that exhaustive collection

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of examples by which Casaubon, Gataker, J. F. Gronovius, Bentley, Hemsterhuis, Ruhnken, Porson, Elmsley, always established the possibility of the readings which they recommended.

Mr. Lewis exhibited, on the part of the Rev. Canon Raine, two small bronze tablets, joined back to back by rust, and each bearing a punctured inscription in late Greek characters, which were found about 35 years ago in digging foundations for the old Railway-station at York.[1] They have been mentioned, but not fully deciphered or explained, by E. Hübner in his *Inscriptiones Britanniae Latinae* (p. 62): the true reading appears to be as follows:

I.

ΘΕΟ·Ι·C
ΤΟΙC ΤΟΥ ΗΓΕ
ΜΟΝΙΚΟΥ ΠΡΑΙ
ΤΩΡΙΟΥ CKPIB
ΔΗ··ΗΤΡΙΟC

II.

ΩΚΕΑΝΩΙ
ΚΑΙ ΤΗΘΥΙ
ΔΗΜΗΤΡΙ:

that is,

(1) *θεοῖς τοῖς τοῦ ἡγεμονικοῦ πραιτωρίου Σκριβ. Δημήτριος.*

(2) *Ὠκεανῷ καὶ Τηθύι Δημήτριος.*

The chief difficulty in the explanation of I. lies in the word CKPIB (or OKPIB as it may be read): it was suggested it might be an abbreviation for the family name *Scribonius*, or more probably for *Scriba*, thus indicating the profession of Demetrius. Tablets of this kind are not common; but the British Museum contains two somewhat similar, from which copies of their inscriptions were exhibited.

The former inscription illustrates and explains St. John xviii 18, by showing that the *praetorium* was dedicated to pagan Gods, as already mentioned in the *Transactions* for 1874-75.

[1] *Journal of Philology*, vii pp. 126-129.

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Thursday, May 18.

Rev. Dr. Edleston, Trinity, and

P. M. Laurence, Esq., B.A., Corpus Christi,

were elected members.

Mr. MAGNÚSSON read a paper on the derivation of the word to *aim*. No derivation of it had been attempted in English dictionaries until the appearance of Diez' *Wörterbuch der Romanischen Sprachen*. Under the Old French word *esmer*, which also occurred in the forms *asmer* and *aasmer*, Diez had collected the principal words belonging to the same root from the various Romance languages, as Provençal esmar, Old Span. and Old Port. asmar, Gallic osmar, all contracted forms from ad-aestimare, berechnen, bereiten. To the end of the article Diez has added the note: Esmar, picard amer, findet sich wieder im Eng. aim, beabsichtigen, zielen, mhd. âmen, aemen.

Diez' derivation had been adopted in tanto or toto by modern English lexicographers, unexamined and unchallenged.

It was noticeable that by the form this Romance family brought together by Diez fell into two distinct groups, one with *s* in the radical, the other without it; thus we obtained

Old French: esmer, asmar, aasmar
Prov. esmar
Old Span. and Old Port. asmar
Old French, Prov., Pic. } amer
Prov. eymar, ymar.

The forms with the *s* in the radical derived their form from aestimare; but could that be reasonably supposed to be the case with the others? Mr. Magnússon doubted it on the ground that the preservation of the *s* in *st*-radices was a distinguishing feature of the consonantal phonetics of the early Romance languages. *Amer*, *eymar*, and *ymar*, therefore, he thought, must be excluded from all connection with aestimare, while on the other hand, on formal grounds, there was nothing

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to dissociate them from aim. In sense *esmer* and the other Romance cognates were similar to, but not identical with, *aim*; this similarity was accidental, because aim and aestimare happened to be expressive of actions aiming at a similar purpose but arriving at it by dissimilarity of operation. It could not be a proof to the contrary that in early English aestimare happened to be found translated by aim, any more than it could be an evidence of root-identity that guess happened in Old English also to be translated aestimare.

Mr. Magnússon maintained, on the contrary, that *aim* was a good Old English word, and was one member of a large family of Teutonic cognates. The farthest source Mr. Magnússon traced to the Gothic *ibns*, meaning both πεδινός and ἴσος, even and equal. Out of this form the Icelandic developed *efni*, substance, matter squaring with or equal to a purpose, and the verb *efna* (1) to set agoing for a purpose; efna til kaupstaðar, to found a place with a view to becoming a cheapingstead; (2) to carry out to the end things begun, etc. Equally near in development of form was the Old English *efnan*, which properly meant to level, as ic efne to eorðan ealdne ceorl=I level with earth, etc., quoted by Grein. This verb in Old English had also the same signification as Icelandic efna (2). But while in the adjectives and adverbs Icelandic *jafn*, Dan. *jævn*, Swed. *även*, breaking of the initial vowel took place, it maintained itself unbroken in Old English *efne*, Modern English *even*, German *eben*.

This whole group was characteristic for the retention in the radical of *f* and *v*, representing the primitive *b*. But another branch of the family got rid of the labial aspiratae by assimilation effected by the nasal aspirata *n*, whereby the labial aspirata became a labial muta *m*. Thus Icel. had jamn, Swed. jemn, adj., *ämna*, verb, Old English *emn*. It was noticeable that the Swedish äm-na took its rise from j-am-n (Icel.) by lengthening a into ä (=a + i or a + e), and at the same time dropped the primitive material sense to level, to make plain, to make equal, into to *aim* simply (=to level in a non-material sense to the proper direction), to aim, intend; jag ämnar resa=I aim, intend, to go. An identical process

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of assimilation is traceable in Old English, where we find *emn*, even, equal, both as an independent word and as a link in a variety of compounds, as *emn-œdele*=equally noble, emniht (for emn-niht), equinox, etc., etc.

It was of importance to this inquiry to consider, that the English language could not tolerate a labial or palatal aspirate before a liquida but always got rid of them in a similar, if not an identical, manner. Thus, as A.S. efn became eventually aim, so also became Icel. *gagn*, Engl. *gain*, Icel. *gegn*, Engl. *gain* (=near, contiguous to; see Halliwell). A.S. *eglian* ail; here the aspiratae were absorbed uniformly into *i* while the derivative *e* rose again into its primitive form *a*. Ail afforded moreover a collateral proof of the *e* in *efn* being correctly represented as *a* in aim; for no one could doubt that *ail* was correctly derived from *eglian*, and the correctness of that derivation could no more be disproved by the fact that in English dialects the form creeps up as *eyl* (in *eylen*), and as *el* (in *elenge*), than the correctness of the derivation of *aim* from *efn* could be disproved by the fact that it also assumes in dialects the form of *eme* and in Wyclif the form *eyme*.

It could not be doubted, therefore, that *eyme* in Wyclif and *eim* and *eme* in the dialects was the same word. True, Wyclif translated *aestimare* by *eyme*, but aestimare had the sense of equalisation, balancing of fine to a trespass, in some of the places where it occurred, and in others simply that of guessing. The *eim* (*eimie*) of the dialects meant nothing but equal, and even, the latter sense also extending to evenness in the sense of absence of crookedness, as did the sense of the corresponding adjective in the Scandinavian idioms. Hence the dialectic *eimest* (*eymest*, sometimes *ymest*) way meant the "bainest" or straightest way.

With this group of Teutonic cognates Mr. Magnússon maintained that *aim* must be connected, and the very essence of its meaning exacted such derivation. For in reality its sense was to level, to poise (the weapon or what else) into proper direction, and the language itself furnished an evidence of this in the very phrase to level at, which could scarcely be anything but a translation of to aim at.

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The lengthening of the vowel from *e* in Old Engl. *emn* into *ei* or *ai* is both a natural make-up for the loss of the termination *n*, and a preventive against tautophony with *am* sum.

Mr. SKEAT observed that the Anglo-Saxon form of *even* was *efn*, contracted to *emn*; this did not become *aim*, but *eme*; thus "the *emest* way" is "the nearest way." In Wyclif the spelling is *eyme*, and it is used to translate *aestimare*. In the *Promptorium Parvulorum*, we have "gessyn or *amin*, aestimare." The oldest example is found in William of Palerne, l. 1596; about A.D. 1360. In Bartsch's *Chrestomathie Française*, is found *esmer* in the twelfth century. In one instance, it means to *aim* a weapon. Mr. Skeat thinks that the derivation from *esmer* need not be at once given up. We require more evidence as to the value of the diphthong *ai* in English. Meanwhile, we ought to be much obliged for the suggestion offered as to this difficult word.

Mr. E. B. BIRKS observed that in the word ἐμβατεύειν used in Col. II 18 there is no notion of intrusion or wrongful invasion, but simply of occupying, taking possession, especially as a basis for further erections.

It is so used in 2 Maccabees II 30, where the metaphor is taken from an architect who takes up ground for his building, and where the word is opposed to ἐπιπορεύεσθαι ὑπογραμμοῖς.

It is used also by Euripides in the Heraclidae, 876,

κλήρους ἐμβατεύσετε χθονός,

and by Demosthenes, of creditors; the possession in each case being rightful.

But it is used not only of the first occupation, but of the habitual haunting whereby one makes ground thoroughly one's own, ἦν ὁ φιλόχορος

Πὰν ἐμβατεύει Aesch. Pers. 449.

Hence, if in Col. II 18 we adopt the reading of the older MSS., ἃ ἑόρακεν ἐμβατεύων, we obtain a good sense, "taking his stand on the things that he hath seen" (that is, upon his visions), a sense that agrees well with the immediate context, "vainly puffed up by the mind of his flesh."

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He then commented on *ἄναιτος unchallenged.*

ἥκεις ἐμ' ἄξων οὐχ ἵν' ἐς δόμους ἄγῃς
ἀλλ' ὡς πάραυλον οἰκίσῃς πόλις δέσοι
κακῶν ἄναιτος τῶνδ' ἀπαλλαχθῇ χθονός.

Soph. *Oed. Col.* 784–6.

ἄναιτος is the reading of most MSS., of the Scholiast and Suidas. It is supported by the variants *ἄνετοι* and *αἴαντος*. One other reading *ἄνατος* may be intended by the gloss *ἀβλαβής* given in the Scholiast, and is supported by *ἄναψος*. But *ἄναιτος* makes best sense. The gods order that Oedipus should be brought back. Ate, the ruin produced by human folly, would be likelier to be the result of disobedience. But on the other side is Earth, herself a deity, who will cry out against the evils of which Oedipus unawares has been guilty, 'these evils' he calls them, and the land will ask the city why it dares to hold him. The old pestilence would return. Thus *ἄναιτος* will explain *χθονός* following. In form it is parallel to *ἔξαιτος*. From *αἰτός* both *αἰτεῖν* and *αἰτία* would be derivatives.

Thursday, June 1.

R. A. Neil, Esq., B.A., Peterhouse;
F. H. Rawlins, Esq., B.A., King's College; and
H. A. Perry, Esq., B.A., King's College,

were elected members.

Upon the verb *συνασοφεῖν* as occurring in

καὶ τοῦτο λυπρὸν συνασοφεῖν τοῖς μὴ σοφοῖς,

Euripides, *Phoen.* 394,

Mr. Shilleto quoted Valckenaer ad loc. as dividing Greek adjectives with the negative prefix into three classes, viz. those compounded

(1) with a dissyllabic substantive in *-ος*, e.g. *ἄπορος* (thus excluding such as *ἀστέφανος* and *ἄτιμος*),

(2) with a participial, e.g. *ἄτακτος*,

(3) with an adjective, e.g. *ἄκακος*.

From adjectives of the third class he denies the formation of verbs, and accordingly obelizes *συνασοφεῖν*, in which he is

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followed by Porson and Godfrey Hermann, though neither of them reject it from the text.

Mr. Shilleto however defended *ἀσοφεῖν*, by the analogy of *ἀδηλεῖν* in

σκοπὸς προσήκεις {*τῶν* / *ὧν*} *ἀδηλοῦμεν φράσαι*

Sophocles, *Oedip. Colon.* 35,

remarking on the paucity of words in class (3) that to *ἄκακος, ἄκομψος, ἄφορος, ἄφιλος, ἄδουλος*, quoted by Valckenaer, should be added *ἄδηλος, ἄναγνος, ἄξενος*; while *ἀφωνεῖν* (equally rejected by Valckenaer) he justified by the strict analogy of *ἀδικεῖν*, and pointed out that *ἀμηχανεῖν* coexists with verbs formed from dissyllabic nouns. So also may verbs be formed from negative adjectives in *-ης*, e.g. *ἀσεβής, ἀτυχής*.

The same liberty is extended (if not always used) to the formation of substantives from adjectives of all three classes, e.g. (1) *ἀπορία*, (2) *ἀταξία* (3) *ἀφιλία*, without limit as to the number of syllables in the primitive word, e.g. (1) *ἀθανασία*, (2) *ἀκολασία*, (3) *ἀφιλοτιμία*.

Upon Euripides' *Orestes* 491 Mr. Shilleto proceeded to suggest a correction of the unmetrical reading in almost all MSS.

πρὸς τόνδ' ἀγών τις σοφίας ἥκει πέρι.

Observing that two of the Royal Society MSS. have *οὐ* between *τις* and *σοφίας*, and two others show an erasure in the same place, he remarked that *οὐ σοφίας* may be nothing more than an interpretation of the missing word, and the line should stand

πρὸς τόνδ' ἀγών τις ἀσοφίας ἥκει πέρι

"with him we enter on a strife of folly"—of similar import to "Answer a fool according to his folly" (Prov. xxvi 5); *ἀσοφία* corresponding to *οὐ σοφόν* in the preceding line, as in the passage from the *Phoenissae συνασοφεῖν* with *τοῖς μὴ σοφοῖς*.

Mr. Jebb read a paper entitled 'Remarks on an Article by the Rev. Professor J. P. Mahaffy, in the *Academy* of April 1, 1876.'

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Thursday November 9. Professor COWELL, Vice-President, in the chair, the Rev. H. A. J. Munro was elected a Vice-President, to fill the vacancy caused by the death of Mr. Shilleto. The following were elected Members of the Council:

Mr. W. Aldis Wright.
Rev. Chr. Wordsworth.
Mr. C. E. Haskins.

The Rev. Professor Kennedy continued the President, Mr. Sandys the Treasurer, and Mr. Lewis the Secretary for the ensuing year.

Prof. COWELL, in the absence of the President, gave the usual short review of Philological Science during the year. He first alluded to the establishment of the Chinese Professorship at Oxford, so worthily filled by Dr. Legge, and to the Celtic Professorship which will soon follow, and also to the similar Chair which there is every reason to hope will ere long be established at Edinburgh. The two most important books in general Philology which have appeared during the past year were probably the second and concluding part of Curtius' Greek Verb, and the fourth part of Fick's Comparative Lexicon of the Indo-Germanic Languages. The latter was a signal instance of the success of a book which directly aimed at supplying a general want. Many would remember the modest volume of 250 pages which first appeared in 1868, with a few introductory words from Benfey; those who welcomed it eight years ago could hardly have anticipated its subsequent growth into such an elaborate and invaluable book as it now was. The part just issued contained an exhaustive index and concluded the work.

The Rig Veda being the oldest monument of the Indo-European languages, it was not inappropriate to allude to the activity of Vedic studies in Germany, since the completion of the great St. Petersburg Dictionary and of Grassmann's special Vedic Lexicon. There were now three German translations issuing contemporaneously from the press,—one by two pupils of Prof. Roth at Tübingen, Karl Geldner and

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Adolf Kraegi; another by Grassmann himself, published at Leipzig; and a third by Alfred Ludwig, published at Prag. There have also appeared the first fasciculi of two separate editions accompanied by translations in India, one with an English translation, published in Calcutta, the other with a Mahratti and English translation in Bombay. The completeness of Max Müller's great edition of the text and native Commentary put within the student's reach all the help that native learning could supply him; and it was to the ever-increasing activity of European scholarship in this direction that we must now turn for fresh light. This increasing study of the Rig Veda was as much to the advantage of Comparative Philology as of Sanskrit scholarship; many an obscure puzzle in an old hymn, when once solved, would be found to contain the solution of a philological puzzle also.

In Celtic Philology he mentioned the completion of the Rev. R. Williams' edition of the old Welsh legend of the Holy Greal, carefully edited, with a translation and glossary, from a MS. of the early part of the fifteenth century, in the Peniarth Collection. A carefully edited text like this was simply invaluable to those interested in Celtic Philology. Mr. J. Rhys' Lectures on Welsh Philology would shortly be published; every Celtic student would welcome them with enthusiasm.

Among the works on Classical Philology, published on the continent, he mentioned Dr. Wrobel's edition of the Latin translation of Plato's Timæus, with a commentary, by Chalcidius of the fourth or fifth century—a work which seems to be of great value for the lexicography of later Latin. Herr Mohl has published an Index Vitruvianus; and Friedrich Neue two parts of his Formenlehre der Lateinischen Sprache. The Vienna Corpus Scriptorum Ecclesiasticorum, the publication of which has been for several years interrupted, has been lately revived by the issue of Reifferscheid's edition of Arnobius; De-Vit's edition of Forcellini has reached to "ventus" in vol. VI, and is thus nearly completed; and the Onomasticon has reached to

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'Criscins' in vol. II. Dr. J. H. Heinrich Schmidt has also published the first vol. of his Synonymik der Griechischen Sprache.

Three notable Manuals of Philology have recently been published in this country, (1) by Mr. Sayce, (2) by Mr. Papillon, and (3) by Messrs. Paul and Stone; this last is a translation from the German of Baur.

He might well congratulate the Society that among the most important works in Classical Philology published during the past year in this country, might be found several by different distinguished members. He would especially mention our President's recently published critical texts of Vergil, Prof. Mayor's Bibliographical Clue to Latin Literature, Mr. Bensly's Lost fragment of the fourth book of Esdras, Prof. Wilkins's Translation of Curtius's Greek Etymology, Messrs. Paley and Sandys' Select Private Orations of Demosthenes, and lastly, Prof. Jebb's Attic Orators, which may well be called the most important contribution which the last twelve months have produced in England.

He remarked in conclusion that an edition of the Kleinere Schriften of Karl Lachmann, edited by J. Vahlen, had lately appeared in Berlin. This collection naturally suggested the hope that a similar attempt might be made to gather up the precious fragments of learning—'chips' from a Cambridge workshop—which that other great scholar, whose recent loss we all mourn, may have left behind. It would be in the recollection of many present that a paper contributed by Mr. Shilleto was read at the Society's last meeting before the Long Vacation.

Mr. WRATISLAW commented on the following passages:

Aesch. *Persae*, 297 298.

τίς οὐ τέθνηκε, τίνα δὲ καὶ πενθήσομεν
τῶν ἀρχελάων, ὅστ' ἐπὶ σκηπτουχίᾳ
ταχθεὶς ἄνανδρον τάξιν ἠρήμου θανών.

This should be construed *ἄνανδρον* [*τὴν*] *τάξιν ἠρήμου θανών.* 'He rendered his division cowardly by quitting it through

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death.' We have here an allusion to the oriental custom of running away on the death of the commander.

Aesch. *Sept. c. Theb.* 216.

οὔκουν τάδ' ἔσται πρὸς θεῶν ; ἀλλ' οὖν θεοὺς, κ.τ.λ.

Compare Xen. *Mem.* II 3. § 15, *ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ.* Translate: 'Will not this be in character with (or like) the Gods?' 'But then there's a saying that the Gods of a captured city quit it.'

Aesch. *Sept. c. Theb.* 265.

ἐκτὸς οὖσ' ἀγαλμάτων,

"Keeping outside of the circle of the *θεοὶ ἀγώνιοι.*"

Aesch. *Sept. c. Theb.* 425.

καὐτὸς καθ' αὑτοῦ τήνδ' ὕβριν μαντεύσεται.

Take *ὕβρις*, as in Pind. *Pyth.* I 141 and Acts XXVII 20, as a "disaster," properly at sea.

"He will be presaging this disaster against himself."

Aesch. *Sept. c. Theb.* 145 146.

καὶ σὺ, Λύκει' ἄναξ, Λύκειος γενοῦ στρατῷ δαΐῳ.

Cf. Soph. *El.* 6, *τοῦ λυκοκτόνου θεοῦ.* The sun is the hunter who kills the wolf of darkness, and according to the Lower Lusatian legend sets free Little Red Riding Hood, whose legend will then be a lunar one.

Aesch. *Sept. c. Theb.* 484.

μητρὸς δὲ πηγὴν τίς κατασβέσει δίκη ;

"What plea of justice (or vengeance) will extinguish the claims of a mother's *milk?*"

Plato *Apol. Socr.* 33 B.

ἐρωτᾶν="to act as interrogator," not "to be questioned," which is contrary to Socrates' practice.

Plato *Crit.* III 44 D.

αὐτὰ δὲ δῆλα τὰ παρόντα νυνὶ, ὅτι οἷοί τ' εἰσιν οἱ πολλοὶ, κ.τ.λ.

ὅτι="in proof that" as Acts XIII 34, Gal. IV 6, where the Authorized Version makes St. Paul reason in a vicious circle, Dem. c. Zenoth. p. 887, *ὅτι δὲ ταῦτ' ἀληθῆ λέγω . . . λέγε τὰς μαρτυρίας.*

Translate: "The present circumstances are of themselves

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a clear case *in proof that* the many are able to inflict not the least, but almost the greatest evils."

1 Cor. VII 1.

καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι.

Note the tense. The English version would require μηδὲ ἅψασθαι.

Translate: "It is good for a man not to live in cohabitation with a woman."

1 Cor. IX. 1.

οὐκ εἰμὶ ἐλεύθερος;

Allusion to the status of a slave unable to contract a legal marriage.

1 Cor. IX 19. τοὺς πλείονας.
2 Cor. IX 2. τοὺς πλείονας.
Philip. I 14. τοὺς πλείονας.
2 Cor. IV 5. τῶν πλειόνων.

In all these passages the context requires οἱ πλείονες=οι τοσούτῳ πλείονες="the relatively more."

Compare Thucyd. IV 21. τοῦ δὲ πλείονος ὠρέγοντο.
„ „ 64. τὰ πλείω βλάπτεσθαι.
„ „ 117. ἐς τὸν πλείω χρόνον.
„ „ 27. τι τὸ πλέον.
Soph. Antig. 313. τοὺς πλείονας.
„ Oed. Col. 795. τὰ πλείονα.
Eurip. Hippol. 471. τὰ πλείω.

Mr. P. GARDNER read an account of an unpublished Greek vase of the fifth century B.C., adorned with three representations as follows:[1] (1) The seizure of Thetis by Peleus in her palace beneath the Aegean sea, and the flight of her Nereid sisters to inform Nereus and Triton of the fact. (2) The combat of Diomedes and Aeneas as recorded in the fifth book of the Iliad. Behind Diomedes stands Pallas, while Aphrodite is in the act of raising up the defeated Aeneas from the ground. (3) The combat of Heracles and Cycnus, as recorded in Hesiod's Shield of Heracles. Cycnus has been struck to the ground, and his father Ares runs forward to protect him

[1] *Journal of Philology*, VII pp. 215-226.

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from the conqueror, behind whom stands Pallas. Each scene is accompanied by full inscriptions. The writer maintained that the selection of these scenes and the way in which the details were treated, argued literary taste in the vase-painter and an intention to illustrate passages in the Greek epics. He fully discussed the question—what light was thus thrown upon the passages so illustrated.

Thursday, November 30. The Rev. Professor KENNEDY, President, in the Chair, the following new members were elected:—

Rev. G. F. Wright, M.A., Corpus.
E. S. Thompson, Esq., M.A., Christ's.
G. W. Balfour, Esq., B.A., Trinity.
J. W. Sharpe, Esq., B.A., Caius.

Professor KENNEDY commented on the variety of readings in the latter of the following lines—

Non ego te, Ligurum ductor fortissime bello,
transierim, . . . *Cinyre* et paucis comitate Cupavo.
Virg. *Aen.* x 185, 6, ed. Ribbeck;

and said that he now abandoned Madvig's emendation *sine re* (which he had accepted in his Cambridge edition), since Mr. Munro had recalled to him the analogy of

Non ego te, dis et mensis accepta secundis,
transierim, Rhodia, et tumidis, bumaste, racemis.
Georg. II 100, 1.

Mr. MUNRO agreed with him in giving to *comitate* an active sense; the accusative, which elsewhere follows this verb when used actively by Virgil, being easily understood out of the preceding *Cinyre*. "I will not pass you over, Cinyrus, bravest chief of the Ligurians, nor you, Cupavo, who joined Cinyrus with a few.' Then, after a long parenthesis about Cycnus, the sense is resumed in 194, 'His son Cupavo (I say) having joined with a fleet the bands of his companions

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in arms (the Ligurians) etc.': aequalis being taken (with Wagner) to mean a very intimate companion, of much the same age, manners, feelings, etc. *Why* Virgil says "et *paucis* comitate Cupavo" no one can possibly explain, as we are quite ignorant whence he drew his legend. Ovid makes Cycnus upon Phaeton's death resign his empire,

> Nam Ligurum populos et magnas rexerat urbes.
>
> *Metam.* II 369.

Cinyrus then may in the legend have succeeded him, and Cycnus's son Cupavo may have had only a very limited territory.

Mr. Munro had thought also that, as Ptolemy mentioned a *Παῦκα πόλις* among the towns on the coast of Corsica, the true reading might possibly be Paucis—*from Pauca*. He drew attention to Macrobius's comparison between Homer's direct and Virgil's indirect way of introducing their several heroes (*e.g.* Virbius in *Aen.* VII 761–80), and quoted from Milton a passage which presents similar difficulty of explanation,

> Or whether thou, to our moist views denied,
> sleepst by the fable of Bellerus old,
> where the great Vision of the guarded Mount
> looks towards Namancos and Bayona's hold.
>
> *Lycidas*, 159–62.

Professor MAYOR gave, as a first contribution to a History of Scholarship in England, an outline of Joseph Wasse's literary career.

Joseph Wasse from Yorkshire was of Queens' Coll., B.A. 169½, M.A. 1698, B.D. 1707. He was Fellow of his College, which could then boast of another distinguished patristic and classical scholar, John Davies. On the 29th of Nov. 1711, he was instituted to Aynho rectory, where he died of apoplexy on the 19th of November, 1738, aet. 66, and has a tablet in the chancel of the church. There is some account of him in Chalmers' Biogr. Dict., a tribute to his memory by John Taylor (Lectt. Lysiacae c. 6), fragmentary notices in Whiston's Memoirs, Whiston's Life of Dr. Sam. Clarke,

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in the Life of John Jackson of Leicester, in Nichols' Lit. Anecd. and Lit. Illustr., and in the Thesaur. epist. Lacroz.; letters from him and to him in the General Dictionary of Birch and Bernard (under Kuster and Reland) and an interesting letter to Le Clerc in Amorie v. d. Hoeven's dissert. de Joanne Clerico (Amst. 1843). He is best known by his notes on Sallust, which have been twice, and those in Duker's Thucydides, which have been several times reprinted. He also published Reformed Devotions (Oxf. 1719, 8vo), a design which could hardly have been executed without the assistance of the Hon. "Mrs. Cartwright, the greatest Female Name in Letters, the Reproach of our sex, and the Glory of her own." He sent papers to the Royal Society on earthquakes, on the effects of lightning, on the difference in the height of a human body between morning and night. To the earliest of our philological journals Jebb's Bibliotheca Literaria and Jortin's Miscellaneous Observations he was a most liberal contributor. Most of his books with marginal notes were bought by the next rector of Aynho, whose heirs presented them to Brasenose College; one (Apollonius Rhodius) is in our public library. He helped Kuster in his Suidas, Havercamp in his Josephus, and had ready (or nearly ready) for press editions of Diodorus Siculus, Oppian, Arnobius, Lactantius, Marcianus Capella. He contributed likewise to the Jesuit review Mémoires de Trevoux. An extract from his letter on Kuster will show that his English style was not so dull as Dr. Johnson (Croker's Boswell, 10 Aug. 1774) thought. Speaking of Joshua Barnes, he says: "He got rid of poverty by marrying an old rich widow, that knew nothing of Greek, but *admired and loved the sound of it.* His *Esther* was thought to exceed anything of Duport's or Rhodomannus, and pleased the University so much, that he ventured to appear for the Professorship (in 1676), but was not well used by the electors (at that time). One of them (Dr. Montagu) told me that the candidates examined each other publicly; that Barnes challenged Mich. Paine to speak or write; both which he wisely declined; then they opened *Aristophanes,* in which Barnes appeared vastly superior.

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However the Doctor voted, but with reluctancy, for one of his own College. This repulse in a thing he had set his heart upon, quite turned his head, insomuch that he could hardly bear the sight of a Greek book for a long time. When some of us pointed out any of his mistakes in *Euripides, Ye little Smatterers,* says he, *I have forgotten more Greek than any of you ever knew.* Kuster often amused himself with challenging Barnes, though more than his match in composition. Both spoke the language, but neither readily. Both wrote in several measures. . . . In many trials I never once saw Barnes hesitate. There lay once before him some lines, among which the word *Knapsack* occurred. Everybody whispered (he was a little deaf) *This must nonplus him;* but he overheard them, and wrote on without being any way disconcerted; *Silence.* τούλιτρον *is the proper term. See Leo Imperator's Tactics and Simocatta.*"

I see no reason to question (with Monk) the justice of Bentley's saying: '*When I am dead, Wasse will be the most learned man in England.*' It is at least vastly nearer the truth than Pope's ignorant sneer (*Dunciad* IV 233–8):

"The critic Eye, that microscope of Wit,
sees hairs and pores, examines bit by bit:
how parts relate to parts, or they to whole,
the body's harmony, the beaming soul,
are things which Kuster, Burman, Wasse shall see,
when Man's whole frame is obvious to a *Flea.*"

1877.

Thursday, February 8. The Rev. Professor KENNEDY, President, in the Chair,

A paper[1] by Dr. HAGER was read upon *The Treatment of the Bodies of Criminals at Athens,* in which he stated his belief that in very early times criminals were thrown down into the *barathrum* alive—afterwards sentence of death was carried out in prison, and the corpses were thrown into the

[1] *Journal of Philology,* VIII pp. 1-13.

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pit,—until at last they were allowed to be buried but not within the boundaries of Attica, with the exception of those cases when the bodies were restored to the relatives to be buried in Attic soil. It was for sanitary reasons, according to Professor Mahaffy, that the Athenians discontinued the practice of throwing the corpses into the barathrum. May we not, asked Dr. Hager, rather see in this another proof of that humanity which prompted the Athenians to fix upon poisoning by *hemlock* as that mode of judicial death which was, as Grote happily puts it, the minimum of *pain*, as well as the minimum of *indignity;* a humanity which also led them to accord to a suicide the burial which was denied him in other states of Greece (cf. K. Fr. Hermann, Privatalt. 62, 28), the law stipulating only that the right hand should be severed from the body and buried separately (Aeschin. III 244)?

To be deprived of a last resting-place in Attica appeared a great hardship to an Athenian; this may account for the fact that, contrary to law, after the death of Themistocles his relations brought his bones to Athens and buried them secretly (Thuc. I 138, § 9, and Corn. Nep. Them. 10, Pausan. I 1, 2) and that the same was done with Hyperides (Ps. Plut. p. 849 C) and Phocion (Plut. Phoc. 38).

A paper[1] by Mr. PALEY was read on

ΗΛ. κἀγὼ, πάτερ, τοιάνδε σου χρείαν ἔχω,
φυγεῖν μέγαν προσθεῖσαν Αἰγίσθῳ [μόρον]
Aesch. *Cho.* 472 3,

in the former of which lines he proposed to restore the reading of the Medicean manuscript *τοιάδε* ('I am *like-minded*'), and in the latter to read *φυγεῖν με γῆν προσθεῖσαν Αἴγισθον δίκῃ*—an emendation which he considered to be supported by the explanation of the Scholiast *ὥστε φυγεῖν τὰς ἐπιβουλὰς Αἰγίσθου, τιμωρησαμένην αὐτόν.* Of this construction of *προστιθέναι δίκῃ* ('hand over to justice') several examples were quoted, and especially *τόνδε τῇ δίκῃ προσθήσομεν* (Eur. *Bacch.* 675), the whole sense being 'That I may

[1] *Journal of Philology*, VIII pp. 83-86.

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get safe out of the land, after punishing Aegisthus as he deserves.' The word δίκῃ is supplied to fill up the *lacuna*, as being more consistent with the sense of the passage than the equally conjectural μόρον.

Mr. SKEAT noticed numerous *Resemblances between English and Sanskṛit*, among which were the following:—

The Skt. *bhakti*, worship, service, is cognate with Goth. *bahti* in the compound Goth. *andbahti*, service, which is the German *amt*. Our word *ambassador* is from the same source.

The Old English *bale* in *balefire* means a flame, a burning. Compare Skt. *bhála*, lustre, from *bhá*, to shine.

Ban, *Abandon*, are from the same root as *fame*, Lat. *fama*. Compare Skt. *bhásh*, to speak.

To *bang* is Scandinavian. Compare Skt. *bhanj*, to split, break, destroy.

Bang, the name of a narcotic drug, is related to Skt. *bhangá*, hemp; this has long been known.

Bare seems to have meant, originally, evident, apparent; compare Skt. *bhás*, to shine, to appear.

Berry is an edible fruit; comp. Skt. *bhas*, to eat. The Gothic form of *berry* is *basi*.

To *be* is Skt. *bhú*, to exist.

A *bear* is called in Sanskṛit *bhalla*.

To *bear* is in Skt. *bhar*; from the same root are *birth*, *burden*, a thing carried, *bier*, a frame for carrying, *bairn*, a child.

The Skt. *babhru*, a large ichneumon, agrees with Eng. *beaver*.

The words *better*, *best* are from a Gothic root *bat*, good. Compare Skt. *bhadra*, excellent; and the verb *bhand*, to be fortunate.

Our *bid*, to command, A. S. *beódan*, is really a causal verb. Similarly Skt. *bhodaya* is to inform, to make to know; from *bhud*, to understand.

Our *bite*, Lat. *findere*, to cleave, is, in Sanskṛit, *bhid*, to cleave.

Bind is Skt. *bandh*, to bind; a *band* is Skt. *bandha*, a band.

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The Skt. *bhúrja* is our tree called the *birch*.

Blink meant, originally, to twinkle, as in Swedish *blinka*. The Skt. form is *bhráj*, to shine.

Skt. *bandha*, the body, is our *body*.

Skt. *budhna*, the root of a tree, is A.S. *botm*, now spelt *bottom*; from the same root we have, through the Latin, *fundamental* and *foundation*.

To *bow* or bend is Skt. *bhuj*.

To *break* is Skt. *bhanj*, supposed to have been originally *bhranj*; from the same root are *fragile* and *fragment*.

Bright may be compared with Skt. *bhráj*, to shine; whence also our *flame*, a Latin form; and *blink*, a Scandinavian form; also *bleach* and *bleak*.

Brim is compared by Max Müller with Skt. *bhram*, to whirl; so too *broom* and *bramble*.

Brook originally meant to enjoy, Lat. *frui*. Compare Skt. *bhuj*, to enjoy, for *bhruj*.

Brother is Skt. *bhrátri*; *brow* is *bhrú*; *cook* is *pach*, Greek *πέπτειν*; *fallow*, grayish, is Skt. *palita*, gray; *feed* goes with Skt. *pá*, to cherish; *fern* is Skt. *parna*, a feather; etc.

Thursday, March 1. The Rev. Professor KENNEDY, President, in the chair, the following new member was elected:

J. B. Allen, Esq., Head Master of the Perse Grammar School.

Mr. CULLINAN, after mentioning Mr. Shilleto's idea that in Thucydides I 118 § 2, *οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυον εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους, κ.τ.λ,* *οὐ* had dropped out after *τοῦ*, and *μή* had then been inserted by a copyist, suggested that all difficulty might be solved by an alteration of the punctuation thus—

τοῦ χρόνου ὄντες μὲν καὶ πρὸ τοῦ, μὴ ταχεῖς ἰέναι, κ.τ.λ.

and gave the following rendering of the whole passage:—"The Lacedæmonians, though cognisant thereof, adopted no measures of prevention, except to a small extent, and remained impassive for the most part, being the *slaves of time* even of

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yore, so as not hastily to enter into their wars, unless they should be forced, and partly too being hindered therefrom by domestic wars."

For the construction and rendering of *τοῦ χρόνον ὄντες time-servers, at the mercy of every pretext for delay*, he quoted

ἀλλ' ἐστὶ τοῦ λέγοντος Soph. O. T. 917.

τὸ ναυτικὸν τέχνης ἐστίν Thucyd. I 142, § 7.

ἦσαν . . . τινὲς μὲν τοῦ Φιλίππου . . . τινὲς δὲ τοῦ βελτίστου Demosth. Phil. III p. 125. 7.

τῆς πόλεως ὄντας Isocr. p. 185,

and other passages. He thought that the position of *μέν* so far on in the sentence was defensible, as the words *τοῦ χρόνου ὄντες* form one concentrated idea, and are therefore regarded as one single word, such as *χρονίζοντες*, or something of that kind.

Upon *καὶ κατὰ τὸν χρόνον τοῦτον ὃν αἱ νῆες ἔπλεον ἐν τοῖς πλεῖσται δὴ νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παραπλήσιαι δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου* Thucyd. III 17 init. Mr. Cullinan, after quoting Dr. Donaldson's bold suggestion of *καὶ πληρεῖς* for *κάλλει*, proposed (amongst other conjectures) to read *κἄλλαι*, and to understand *αὐτοῖς* as meaning *citizen*-sailors (cf. *ἐκ σφῶν αὐτῶν*, III 75 § 2), and gave the following translation of the whole passage:—

"And during the time that the ships were in commission, they confessedly (δὴ) constituted—talking of ships with citizen-crews (*ἅμ' αὐτοῖς*) and others in a state of efficiency—one of the most numerous fleets, etc." The vessels were *efficient* in tackle, oars, etc., likewise so were the citizens themselves efficient (*ἅμα*) in arms, health, etc., and so also other vessels with other crews, such as for example the fleet of 40 ships under Kleippides, which was at this moment blockading Mytilene.

Mr. HASKINS made the following remarks upon Hor. *Sat.* I 3. 120, 1,

'Nam ut ferula caedas meritum maiora subire
verbera non vereor, etc.

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Orelli, Fritzsche, and the other commentators I have seen, all take *ut* in this passage in a definitive sense, and explain it by saying that either *non vereor* is substituted as an afterthought for *non verisimile est* or some similar expression, or that *ut caedas—non vereor* is equivalent to *illud, ut caedas—non vereor*. In support of the former interpretation, Orelli quotes Cic. ad. Fam. XI 10 § 4, *haec quemadmodum explicari possint aut a te quum explicabuntur, ne impediantur, timeo*, where Cicero apparently intended at first to write *non video*. But in the passage in Horace there is no separate sentence intervening between *ut caedas* and *non vereor* to lead the writer to change the construction. In support of the latter Orelli quotes Liv. XXVIII 22 *nihil minus quam ut egredi moenibus auderent timeri poterat*, on which Madvig remarks 'debebat scribi *ne*; rectum esset *ut* si subiecisset, *futurum credebatur*.' However it appears to me that the preceding *nihil minus—quam* makes it easier here to supply *illud* or *fore* than in our passage. I would suggest that it will give quite as good a meaning to take *ut* here in its usual sense after verbs of fearing, *e.g.* Sat. II 1. 60, *O puer ut sis vitalis metuo*, and would translate, 'for I have no fear that you will fail to scourge (even) with a cane, one who deserves severer chastisement,' *i.e.* 'I have no fear that you will let him go altogether unpunished.'

Thursday, March 15. Professor COWELL, Vice-President, in the chair,

Mr. FENNELL introduced the subject of the so-called *Etruscan numerals* by saying that Professor Corssen has been subjected to very unfair, unscientific criticism; that his arguments have been ignored, and errors in detail, of no great importance, taken as evidence of thoroughly perverse method. It is inevitable that such a work should contain many blemishes, and adverse criticism thereof to be really effective must be at once closer and more comprehensive than any that had hitherto appeared. It is idle to adduce the custom of inhumation or the systematic development of augury as notes of non-Aryan affinities. Craniology, history, and the examination of works of art give nothing satisfactory for the pur-

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pose of determining the distinctive marks of the Etruscan type. The question must be solved by examination of the meagre relics of language. Here it must be noticed, that it is most arbitrary to say that Etruscan exhibits characteristics of agglutination or vowel harmony. The question of Corssen's success or failure in deciphering inscriptions which contain many words, not proper names, is of minor importance. The Aryan character of the language could be shown from the consideration of proper names and the interpretation of *clan*, *sec*, and *etera*. The strong point of his opponents lies in the syllables found on the Toscanella dice *mach*, *thu*, *zal*, *huth*, *ci*, *sa* only differing by lack of final *s* from words found in mortuary inscriptions after *avil avils*, which when followed by Roman numeral signs clearly mean 'aged.' There is here a strong *prima facie* case against Corssen, who however says that the die-syllables make up a sentence, and that *avils* followed by words is a proper name. Whether Corssen's rendering of the die-syllables be right is not of vital importance; but Deecke's arguments against it are inconclusive. At any rate Corssen is very likely right as to the die-syllables not being numerals. The coincidence pointed out is so striking that no searching cross-examination of the evidence has been made. Corssen treats the theory, that the die-syllables are numerals, with great contempt. The reasons against their being numerals are the following:

First.—The supposed numerals do not occur with *ril*, the word which occurs most frequently with numeral ciphers.

Second.—There are too many digits.

Third.—*Sas*, one of the supposed numerals, occurs in contexts which do not favour the notion that it is a number.

Fourth.—The theory that *lupu*, which is associated with ten of the supposed numerals, means *sculptor* or *sculpsit* (as Corssen maintains) is quite tenable.

Fifth.—These syllables are found in a narrow area, and two of them found only three times in only one locality, another only twice in one other place.

It is impossible to make an abstract of the details of the argument. Mr. Fennell acknowledged the difficulties attend-

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ing Corssen's view; but submitted that there were definite and intelligible grounds for the rejection of the theory that the die-syllables are numerals.

Professor MAYOR exhibited a *MS. of the fifteenth century*, on which Mr. SKEAT made a few remarks. It is one of the seventeen MSS. of the Medulla Grammatices, described by Mr. Way in his Preface to the Promptorium Parvulorum, and mentioned at p. liii, where he quotes the description of it given in the Catalogue of the St. John's College Library, viz.—"C. 22. Medulla Grammatices, 4to. MS., vellum and paper, principally the latter; with date, in the same writing as the MS., 1468. It has the name 'William Jenour,' but this seems to be [and certainly was] the name of the owner. It is a Latin Dictionary; the explanations of the words are in Latin." The interest of the MS. partly lies in the fact that the latter part of this description is a mistake; for a very large proportion of the explanations are in English. The English exhibits present participles ending in *-and*, and infinitives in *-yn*, a considerable number of substantives with the ending *-hede* (modern English *-hood*), and in general has spellings closely resembling those of the Promptorium. On the whole, there is reason to believe that it belongs to the same county as that work, viz. Norfolk, and perhaps to the same town, viz. Lynn. A hasty inspection of it shows that, whilst a considerable number of the entries are devoid of interest, there are others which may throw considerable light both on early English and on mediaeval Latin. Perhaps it is not known to every Latin scholar that *allux* is Latin for the great toe; yet here we find the following entry. "Allux, allucis, the gret too. Est manuum pollex; si dicatur pedis, allux." The Latin line here introduced is marked *versus*, and the work abounds with similar memorial lines. A few other extracts may be cited. "Alphabetum, an abece. Alter, the tother. Alteritas, the totherhede. Alto, to heynen. Amphibalus, a Faldyng, a slaveyn, or a dudde. Amplexus, halsyd. Amurca, drestys of oyle. Amurcositas, drestynes. Antidotum, treakyl. Anguipes, he

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that hath elys fete. Angulus, an herne or a corner. Angulatus, herny. Arturus, quoddam signum celeste, anglice a carwayn sterre. Auctrix, a she morare. Cinconia, a bernag or a botore. Conuentus, a covent. Dolabellum, a lytyl wymbyl. Dolabrum, a brod ex or a twybyl. Ebrietas, drunkynhede. Enigmatista, a thyrk speker. Horuspex, an orlage." Many of these words are of interest. Thus to *hain* still means, in Norfolk, to raise or heighten; *covent* remains in Covent Garden; a *twibill* still means, in Kent, a sort of two-edged billhook; and so on. *Falding* occurs in Chaucer, Prol. 391; *slaveyn* in Richard the Redeless, iii. 236; *herne* is in Chaucer, C. T. 11,433; so is *bitoure*, a bittern, another form of *botore*. *Bernag* is the barnacle-goose; see Max Müller's Lectures on the Science of Language. *Dresty* proves that *drasty*, not *drafty*, is the right reading in Chaucer, C. T. 13,851. *Thyrk*, i.e. dark, is one of Sir Thomas Browne's Norfolk words, explained in the Introduction to the edition of Ray's Glossary, published by the English Dialect Society, p. xx. It remains to be added that the MSS. of the Medulla vary in their contents, so that words may occur in this copy which are scarcely to be found elsewhere.

Thursday, April 19. A paper[1] by Mr. PALEY was read, in which he endeavoured to show that the *future participle in Greek verbs* corresponded closely with the *Latin supine in -um*, as being used only after verbs implying motion in the nominative case with passive or neuter verbs as the subject, in the accusative case with transitive verbs as the object, *e.g.* *ἐπεμπόμην σοι φράσων, ᾤχετο θεασόμενος, ἔπεμψέ με ἀγγελοῦντα*: whereas for such a phrase as

non *missura* cutem nisi plena cruoris hirudo.

they had no direct equivalent—perhaps *οὐκ ἂν ἀφιεῖσα, κ.τ.λ.* Yet with *ὡς* it was often used, *e.g.* *περιέμειενεν ὡς ἥξοντος τοῦ πατρός*, etc., etc., as with verbs of knowing, etc., *e.g.* *ἤδει σε ταῦτα δράσοντα* which is equivalent to *ἤδει ὅτι δράσοις*: so *θανουμένη γὰρ ἐξῄδη* (Soph. Ant. 460) *Sciebam*

[1] *Journal of Philology*, VIII pp. 79–82.

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mihi moriendum esse. But no Greek could have said *θανούμενος ὁ πατὴρ τοὺς παῖδας ξυνεκάλεσε*: the idiom would require *ἀποθνήσκων.*

But in

πέμπει Ξένιος
Ζεὺς πολυάνορος ἀμφὶ γυναικὸς
πολλὰ παλαίσματα . . . . .
. . . . . .θήσων Δαναοῖσιν

Aeschylus *Agam.* 61–65,

θήσων, if correct, is equivalent to *impositurus,* whereas usage would require *πέμπει παῖδας θήσοντας*; and perhaps *Δαναοῖς ἐπιθήσοντας* may be the right reading, especially if we compare

θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.

Homer *Il.* II 39 40.

In *εἰπὲ καίπερ οὐ λέξων φίλα* (Euripides *Hec.* 517) *οὐ λέξων* is equivalent to *εἰ καὶ μὴ φίλα ἐστὶν ἃ λέξεις*: the participle in *ἐτάμεθ' ἅλιον ἐπ' οἶδμα ναυστολήσων* (*ib.* 633) may be explained by the omission of *ὡς* from metrical necessity, as in

πότερα κηδεύσων τινά; *ib.* 1202.

These are so far as I know the only exceptions in the great dramatic poets, so that much doubt is thrown on such emendations as

τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο.

suggested by Dr. Oberdick in Aeschylus *Agam.* 647.

The future participle often represents the finite verb with *εἰ* or *ὅστις*, as *ἤξοντος ἢ μέλλοντος* (Sophocles El. 317) is equivalent to *πότερον ἥξει, ἢ ἔτι μέλλει*: so *οὐδ' ὁ κωλύσων παρῆν* (*Antig.* 260) *nec aderat qui prohiberet.* But such uses are quite distinct from those of the participle in *-rus.*

A second paper by Mr. PALEY was read, in which he discussed Dr. Kennedy's view of Aeschylus *Agamemnon,* 904–907,

καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί, κ.τ.λ.

Mr. Paley maintained that the *ἐμοί* and *ἐμέ* at the end of the

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first two lines being emphatic, necessitates the interpretation he had suggested in his edition; and in the third line the position of ἄν seems to show that it belongs to ἔρδειν and not to ηὔξω.

Dr. KENNEDY reaffirmed his view as stated in the *Philological Journal* (vol. VII pp. 15–18), especially in reference to Clytemnestra's statement in l. 906.

Mr NIXON read a paper on certain so-called *potential* and *jussive* uses of the *Latin Subjunctive*. Taking *dicat* for an example, he pointed out that according to Grammars it might have (standing alone) a Conditional, Concessive, Dubitative, or Deliberative, Hortative, Jussive, Optative, or Potential sense; and a few more, if joined to a conjunction: and proceeded to question the soundness and expediency of such minute subdivisions and decentralisation. The domain of the Indicative, though also often Concessive, Conditional, Jussive, etc., had not been partitioned in like manner; no doubt such terms were useful exegetically to some extent, but Grammars should have been more accurate in defining philosophically the sound theoretic basis of such practical *uses*, and preserving thereby some unity of conception; much confusion resulted; and after so many years spent on the study of Latin, there still lingered a fancy that an Imperfect could be used of conceptions of the future, and that the real meaning of time, tense, and mood, was that of more or less probability and possibility.

He did not of course propose giving up such terms as *Final, Conditional, etc.*, where such senses existed in fact: as to these he only asked that they should carefully be referred to some more primary idea and principle; but there were at least two other terms that he believed had no foundation in fact. *Dicat* never could mean either *debet* or *potest dicere*: there was no such thing as a mood of "ought" (such as modern Grammars were developing under the title a *Jussive*); nor again a mood of possibility, such as great living scholars still affected under the ancient title of *Potential*. It might be tempting to translate *quid dicam*

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as "What can I say," or "what ought I to say," but so long as it could be classed readily as an elliptical, dependent, Jussive,—dependent often, not on some stock word, but on half-expressed thought in the speaker's mind—the "*absolute*" use ought not to be allowed. *Potius diceret* (Cic. *de officiis*, III 22, 88) or *cerneres* (Livy XXII 7) might look to boys very much like "he should have said," "you might have seen," but the phenomenon of a *Conditional Subjunctive with protasis suppressed* was common and indisputable, and sufficiently accounted for both these examples. For himself he found no difficulty in explaining other alleged instances of such Potentials and Jussives [*e.g.* Liv. 45, 37; Cic. *p. Sestio* 19, 43; *Verr.* 1, 42; 5, 65; Propert. IV 7. 30; Plaut. *Trin.* 134] in a similar way, *i.e.* as Elliptical dependent Jussives, or Conditionals with suppressed Protasis. If the other disputed uses were confirmed by these passages, thousands of other subjunctives might be claimed as meaning the same, and the meaning of countless passages would have to be reconsidered. It was fair then to act on the defensive, to challenge the production of a case which could not be explained, as suggested.

At the same time there were also special and direct objections to either claim. If *quid faciam?* meant "what *can* I do?" why did not *faciat, faciant* mean "he (they) *can* do"? and why were not instances of such a convenient equivalent of a periphrasis with *possum* found oftener? If '*facias*' meant "you ought to do," why did not '*fecerint*,' "they ought to have done"? If, instead of using "ought," the instances were rendered as *absolute* imperatives, the same objections hold; and further arose the question why *non* was found with such imperatives instead of *ne*.

No meaning and 'uses' were satisfactory that could not be traced to some one primary and essential meaning and principle of the mood. It was hard to see how an *absolute* 'jussive' or 'potential' could be so traced without assuming a phase of elliptical construction; such as would account for the existing phenomena without going further. The doctrine of ellipse was founded on indisputable facts found in all

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languages, though often pushed to extravagant lengths. If *ut faciam* meant "to do," and *ut* was constantly omitted, why should not *quid faciam?* mean 'what to do?' If in Livy XLV 37 *ita haberet* was admitted to be necessarily a hypothetical subjunctive with protasis suppressed (or contained in *ita*), why not also the preceding *visurus esset, deferret, interrogaret*, which were strangely claimed as proofs of a mood of 'ought'? It was not necessary then to make ten or more moods out of the subjunctive, but *two* only; one, the 'future' mood, corresponding pretty closely to the Greek subjunctive, and found with final and conditional (and perhaps concessive) clauses—to which belonged elliptical jussives: the other the mood of hypothesis and subjectivity to which the last quoted instances belonged, and corresponding in many ways, though not entirely, to the Greek optative.

Thursday, May 17. Professor KENNEDY, President, in the Chair, the following new member was elected:

E. C. Selwyn, Esq., B.A., King's College.

Professor MAYOR made the following remarks upon the history of the phrase

The Four Cardinal Virtues.

Literature. I cannot find in Cambridge two dissertations by Jac. Thomasius (Leipz. 1695), six programs of Chr. A. Clodius de uirtutibus, quas cardinales appellant (ib. 1815–29 4to.), nor yet obseruationum selectarum Halensium (Halae, Renger. 1725 8vo.) t. IX 161 seqq. (quoted by Kopp on Mart. Cap.). I have learnt nothing from the philosophical lexicons of Steph. Chauvin (Rotterd. 1692 fol.), Krug, Hachette dictionnaire des sciences philosophiques Par. 1852, 6 vols. lately reprinted in one. But Wyttenbach on Plat. Phaed, 69c, Beier exc. X on Cic. off. I 330–5, Kopp, especially J. A. Fabricius prolegom. c. 3 in Marin. vit. Procl.[1] and J. G. Walch philosophisches Lexicon[4] Leipz. 1775 (a book which does honour to a name famous where theology and polite

[1] Dedicated to the Reverendo & Clarissimo Viro Richardo Bentleijo, Angliae Varroni from Hamburgi prid. non. Apr. 1700.

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letters are regarded) have afforded me real help. Fabricius, had I seen his book sooner, would have spared me not a little drudgery. No historian of philosophy, no Latin lexicographer, no commentator, has thought it worth while to trace the doctrine and the name through the ages. Even Ducange cites the authority of Cyprian for *cardinalia Christi opera;* Peter Lombard and Krebs-Allgayer cite that of Jerome, Fabricius those of Jerome and Augustine for *cardinales virtutes.* Hazardous as a universal negative may be, I doubt whether any of these fathers uses the term *cardinalis* at all. A dozen students by a judicious division of labour could settle the question in four or five hours.

Skeleton catena.

Plato Protag. 329^{c}. 330^{b}. 349^{b} (also *ὁσιότης*), Euthyd. 279^{b}. Lach. 190^{d}–199^{d}. Alc. I 121^{e}. rep. IV 427^{e}. 441^{c}–442^{d}. (vices 444^{b}). V 485^{c}–487^{a}. VI 504^{ae} 505^{a}. legg. 631^{cd}. 963^{a}–964^{b}. cf. DL. III 80, Galen de dogm. Hippocr. et Plat. VII 1 fin. Alcinous de Plat. doctr. I. Apul. dogm. Plat. II 6. 7. Justin cohort. 32. Athenag. 22.

Xen. mem. III 9 §§ 1–5.

Stoics. Stob. ecl. II 6 5 (II 27–33 Meineke). DL. VII 90–3. 100. 126. Suid. *ἀρετή.* Plut. II 440^{f} sq. 1034^{e} sq. Sen. ep. 90 § 46. 95 § 55. 113 §§ 7–27. 120 § 11. Chrysipp. in Gell. VII=VI 1 § 4. Hier. ep. 66=26 ad Pammachium c. 3. Antonin. V § 12.

'Pythagoreans.' Metopus Stob. fl. I 64 (I 20 9 sq. 21 9 sq. Meineke). Theages ib. 67 (23 26 sq. 24 22 sq.). Archytas ib. 76 (32 22 sq.), Polus ib. IX 54 (196 14 sq.). Hierocl. in aur. carm. c. 10 in Mullach fragm. phil. I 433–438 (*τετρὰς ἀρετῶν*).

Neoplatonists. Plotin. enn. I 2 (=xix Kirchhoff) 1. 2. 6. 7. Porphyr. sent. 34 pp. xxxviii 17 sq. xxxix 10 sq. Didot. Cf. Macrob. somn. I 8 §§ 4–11 who cites Plotinus for the four quaternions politicae, purgatoriae, animi iam purgati, exemplares, which Aquinas also notices, cf. Synes. 49^{cd}. Procl. on Plat. rep. pp. 406–8 ed. Bas. 1534 fol. Marinus vita Procli c. 3 (cf. Aristid. Quintil. de mus. III p. 155 Meibom) ascribes to his hero *εὐαισθησία* (=bodily *φρόνησις*), *ἰσχύς* (=bodily

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ἀνδρεία), *κάλλος* (bodily *σωφροσύνη*), *ὑγίεια* (=bodily *δικαιοσύνη*), as well as the moral virtues c. 4. 15, 16, 18–26 (political, purgatory, etc.).

Jewish philosophers. Wisd. 8 7. 4 Macc. I 2–4, 18, 19, 31. II 5–9. 5 22–3. Philo leg. alleg. I 19 (I 56 M) the four rivers of Paradise cf. § 17 and de posterit. Caini 37 (I 250 M), de Cherub. 2 (I 139 M). Cf. de migrat. Abr. 39 (I 471 M). In de confus. linguar. 19f (I 418 M) we have the four principal vices.

In Stob. fl. nos. 1 and 2 deal with virtue and vice, nos. 3–10 with the cardinal virtues and the corresponding vices.

'Musicians think our souls are harmonies.' Aristides Quintilianus, whom Cäsar assigns to the 3rd century A.D., 'non recessit ab artificio suo' in his fanciful parallel between musical *συστήματα* and the virtues. Thus *ὑπάτων καὶ μέσων* is temperance; *συνημμένων* justice; *διεζευγμένων* fortitude; *ὑπερβολαίων* prudence. Or, if you please, the first of the three systems *διὰ πέντε*=justice and temperance together (both together are the ornament *τοῦ τῆς ψυχῆς ἐπιθυμητικοῦ*); the second=fortitude; the third=prudence (de musica III 139. 140). A little further we have arithmetical parallels[1] (155). Prudence=the number 1; fortitude=2; temperance, as the mean between want and excess,=3; justice is *τετράς* =4, *πρώτη γὰρ ἰσότητα δείκνυσιν, ἐξ ἰσάκις ἴσων πρώτη συνεστῶσα.*

Proclus of Constantinople (cent. 5) in his letter to the Armenians (Jo. Heroldi haeresiologia Bas. 1556 fol. p. 567) slightingly contrasts these 'creeping virtues with the celestial three, faith hope charity.' So Dante.

To Cicero and to Ambrose we must ascribe the lasting popularity of this classification in the west. Cic. de inuent. II §§ 159–164, Catil. II § 25 aequitas temperantia fortitudo prudentia uirtutes omnes. n. d. III § 38. Tusc. III §§ 14–18. 36–37 (in § 17 frugalitas=temperantia, cf. § 36). fin. I §§ 43–53. V §§ 36. 65–67. III § 39 (opposite vices).

The treatise de quattuor virtutibus cardinalibus printed

[1] This is the authority which Fabricius, who is rarely at fault, sought in vain.

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several times in the 16th century as Seneca's, is now assigned to Martinus Dumiensis (cent. 6) and printed in the libraries of the fathers.

Quintil. XII 2 § 17 (adds pietas).

Ammian. XXV 4 §§ 1–10 finds the cardinal virtues embodied in the 'heroic' Julian.

Ambros. de Parad. 3 §§ 14–22 (in lemma *cardinales*, in text *principales*), de Abr. II § 34. de off. I §§ 115. 116 (*principales*). 126–130 II § 49 sq. de virginitate § 114. de Cain I § 24. II § 21 (*principales*). See more *infra*.

Hier. ep. 52=2 § 13 (I 267[d] Vallarsi) ad Nepotianum.

Aug. c. D. IV 20 etc.

In Martianus Capella the virtues appear as married ladies §§ 127–130 matronae sobrio decore laudabiles, nec conquisitis figmentis circa faciem uultuosae.

The de vita contemplatiua of Iulianus Pomerius, professor of rhetoric at Arles, afterwards presbyter (end of cent. 5, printed in Migne 59 and in Prosper's works), III c. 118 quae sit quaternarii numeri credenda perfectio; et quod quattuor uirtutes, quae dictae sunt principales, ex fide uiuentes a Deo collatae iustificent (enumerates the 4 letters of Adam's name, the 4 quarters N.S.E.W., 4 elements, 4 rivers of Paradise, 4 gospels, 4 wheels of the divine chariot, 4 wings and 4 faces of the living creatures in the prophet's vision). *Capp.* 19–30 deal with the virtues in detail. The word *cardinalis* does not occur here or in the next three witnesses.

Cassiod. de anima 5, Alcuin ed. Froben. 1777 II 329. 333 (principales). Bernard de consideratione I. *c.* 8.

Pet. Lomb. sent III dist. 3 de quattuor uirtutibus principalibus (in the text they are also called *cardinales*).

In the bulky summa of Gulielmus Peraldus (1st half of cent. 13) Mogunt. 1618 4to. tertia pars principalis (vol. I pp. 122–321) treats de quattuor uirtutibus cardinalibus.

Tho. Aquin. summa theol. prima secundae qu. 61 de uirtutibus cardinalibus.

Dante purgatorio I. 23-27. XXXI 104-117.

Wiclif's trialogus freely uses the term *cardinales uirtutes*. See Dr. Lechler's index.

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Jo. Gerson († 1434 opp. Antv. 1706 III 113–122) de quattuor uirtutibus cardinalibus.

S. Antonius Florentius († 1459) summa theologica pt. IV l. I C. I §§ 6–8.

The earliest examples of the expression known to me are the following:

Ambr. in. Luc. V § 49.

Quattuor tantum beatitudines sanctus Lucas (VI 20–22). Dominicas posuit, octo vero sanctus Matthaeus: sed in his octo illae quattuor sunt, et in istis quattuor illae octo. hic enim quattuor velut uirtutes amplexus est cardinales. § 62 scimus uirtutes esse quattuor cardinales, temperantiam iustitiam prudentiam fortitudinem.

id. de excessu fratris sui Satyri lib. I § 57.

superest ut ad conclusionem cardinalium uirtutum, etiam iustitiae partes in eo debeamus aduertere. nam etsi cognatae sint inter se concretaeque uirtutes; tamen singularum quaedam forma expressior desideratur maximeque iustitiae.

id (?) de sacram III § 9 speaking of the sevenfold gifts of the Spirit,

et omnes quidem uirtutes ad Spiritum pertinent: sed istae quasi cardinales sunt, quasi principales. quid enim tam principale, quam cognitio Dei? quid tam principale, quam uirtus? quid tam principale quam consilium Dei? quid tam principale, quam timor Dei?

A fortnight ago I had no more intention of writing on this word *cardinalis* than on any other in the Latin language, and my materials for its history consisted of a few references scribbled from time to time in the margin of Cicero *de off.* This paper is therefore designed to elicit rather than to convey information; as far however as its data go, they suggest:

1. That Ambrose first used the expression *cardinales uirtutes*, applying it once to the Platonic tetrad.

2. That the term *principales* kept its ground side by side with *cardinales*, and that the latter did not become general till some time after Ambrose.

I shall be grateful to any one who will give me ex-

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amples of the expression *cardinales uirtutes* before the sixth century.[1]

Migne's general index to the Latin patrology promises several columns of references on the cardinal virtues, but I do not recommend any one to consult so careless a guide. The index to the biblioth. max. vet. patrum on the other hand indicates several tracts which I have not mentioned above.

Mr. BIRKS commented at length upon the wanderings of *Io*, the *Insula Tiberina*, *Tiras*, and other points of legendary geography.

Thursday, October 18. Professor COWELL, Vice-President, in the Chair,

A paper was read from Prof. PALEY on the '*Catalogue of Ships*' in the *Iphigenia at Aulis* of Euripides. He maintained that this play was entirely taken from the *Cypria*, just as the *Agamemnon* of Aeschylus was taken from the *Cypria* and the *Nosti*. That part of the old Troica which treated of the war itself, became naturally the most popular portion in a fighting age, and developed into the so-called Homeric poem; while the domestic details of the abduction of Helen, the education of Achilles, etc., were regarded as more suitable to tragedy. Thus the oaths exacted from Helen's suitors (50–80), the sacrifice of Iphigenia commanded by Calchas (90), the birth of Helen from Leda seduced by Zeus (796), the marriage of Peleus and Thetis on Mount Pelion, the birth and exposure of Paris, the judgment of Paris, Clytemnestra's reluctant marriage with Agamemnon, etc., are all from the *Cypria*, not the *Iliad;* and so too the Catalogue of Ships, in ll. 164–302. Homer gives a total of 1208 ships, which agrees with Thucydides' 1200. Euripides, like Aeschylus, gives the number as 1000, and this is probably the older account, which was subsequently increased by successive additions to glorify particular cities.

[1] The indefatigable Pancker has overlooked *cardinalis* in his collections hitherto published.

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Euripides, though he gives the total as 1000, only specifies 396 ships; his catalogue appears to be abbreviated from an old Achaean catalogue, and has many discrepancies with the Homeric list. In some interesting particulars Euripides agrees with the early vase-painters and has non-Homeric descriptions. Thus we have the two Ajaxes and Protesilaus playing at dice (196), Palamedes and Diomede playing at quoits (200); Eumelus in a chariot-race contending with Achilles on foot (226), etc. Prof. Paley maintained that we have here one more argument to prove his theory that our Homeric text is not *the genuine* poem of antiquity, but an epitomised or eclectic written edition of ballads that had been orally recited or pictorially represented, almost infinite in quantity, but accepted without question as 'Homer' by the Greeks generally in the age of Pericles, though the remarks of Herodotus on the *Cypria* and the *Epigoni* show that there were doubters, then as now, as to the real authorship of these poems.

Mr. JACKSON made the following remarks upon passages in *Thucydides and Plato:*

(1) Thucyd. VIII 56 § 4 *Ἰωνίαν τε γὰρ πᾶσαν ἠξίουν δίδοσθαι.*

As Alcibiades makes the proposals here described *λέγων αὐτὸς ὑπὲρ παρόντος Τισσαφέρνους*, the plural verb is inappropriate. Should we not read *ἠξίου ἐνδίδοσθαι*?

(2) Thucyd. VIII 102 § 2 *τὴν δίωξιν εὐθὺς ποιούμενοι.*

These words being plainly unintelligible as they stand, it has been proposed to read *ποιουμένων* or *ποιουμένου*. We should however expect the suspicious clause to apply to the Athenian squadron, not to the Peloponnesian fleet. Moreover what is the meaning of the article? Is it possible that for *δίωξιν* we should read *δίωσιν*, supposing that the word was used technically to describe the manœuvre of *pushing through* the enemy's fleet?

(3) Plato *Philebus* 25 D *ἀλλ' ἴσως καὶ νῦν ταὐτὸν δράσει· τούτων ἀμφοτέρων συναγομένων καταφανὴς κἀκείνη γενήσεται.*

It will be remarked (1) that *ταὐτὸν δράσει* is a strange

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phrase for 'it will do as well'; (2) that, whereas we should expect the words *τούτων κ.τ.λ.* to be an expansion of what has preceded, they add a new, important, and premature statement; (3) that Protarchus's next question (*ποίαν καὶ πῶς λέγεις*;) refers, not to *κἀκείνη*, but to *ἣν οὐ συνηγάγομεν*; and (4) that his subsequent remark—*μανθάνω, κ.τ.λ.*—is an amplification and explanation, not of the remark which immediately precedes, but of *τούτων, κ.τ.λ.* Should we place *ἀλλ' ἴσως—γενήσεται* after *ἀπεργάζεται*? 'But I daresay it will have the same effect in the present case [*i.e.* the introduction of the *πέρατος γένναι* will restore to our discourse the harmony and proportion which it lacks, just as in nature it reduces disorder to order]; when both kinds are gathered together under their respective heads, the third *φύσις* will disclose itself.'

(4) Plato *Philebus* 56 C *τούτων δὲ ταύτας ἀκριβεστάτας εἶναι τέχνας ἃς νῦν δὴ πρώτας εἴπομεν.*

Here *τούτων* means the manual arts, *ταύτας* the hegemonic arts of *ἀριθμητική, μετρητική, στατική*. As the latter ought to be ranked, not among the former, but *above* them (cf. the recapitulation in 57 C *τί μήν*; *καὶ εἰρήσθω γε, κ.τ.λ.*), should we not write *ἀκριβεστέρας* for *ἀκριβεστάτας*?

Mr. BENDYSHE contributed some remarks upon Horace, *Od.* I 3. 12 and II 7. 12, illustrating the former passage from Wingfield's *Dalmatia*, p. 40*n*.

Thursday, November 8. At the *Annual* General Meeting Professor COWELL, Vice-President, in the Chair, the following new members were elected:

H. T. Francis, Esq., M.A., Caius.
J. H. Freese, Esq., M.A., St. John's.
Rev. J. Kempthorne, M.A., Trinity.
Rev. T. H. Orpen, M.A., Pembroke.

Professor Mayor was elected a Vice-President in the room of Professor Cowell, who retired by rotation. The following new Members of Council were elected:

Rev. F. J. A. Hort.

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Professor Cowell.
Mr. J. Peile.
Rev. R. Burn.
Rev. W. F. Moulton.

The Rev. Dr. Kennedy continuing President, Mr. Sandys Treasurer, and Mr. Lewis Secretary for the ensuing year.

A Paper on *Latin Mood* by Dr. KENNEDY was read, in which—after defining *Mood* as a Mode of Utterances containing Tenses, which mark time, with Numbers and Persons, which determine agents,—he proceeded to tabulate the various meanings of each tense of the *Fact*-mood (Indicative) and of the *Will*-mood (Imperative), and then remarked as follows on the Conjunctive:

Besides the Moods cited, the Latin Verb has a *Thought*-mood, properly termed *Conjunctive*, seeing that its use is to *join with* both the other Moods, and assist their power of expressing speech. It joins with the Indicative *so as to state and question in a tone either contingent on a condition, or modified by mental reserve in the nature of a condition.* It joins with the Imperative, *so as to supply its deficient forms, and also to express the various shades of will-speech in modified tone.* The Conjunctive Mood has four Tenses, called Present, Perfect, Imperfect, and Pluperfect, the powers and uses of which are best learnt from reading and practice. Though the Futures are wanting, all the Tenses are capable of referring to Future time when required.

I. Pure Conjunctive of contingent or modified Statement (negation takes *non*, or *haud*).

A. When a condition is formally expressed:

B. When a condition is informally expressed:

C. When a condition is implied:

D. When modified to avoid positiveness or bluffness of speech.

II. E. Pure Conjunctive of the modified Question (Negation with *non*).

A direct question, whether of doubt or of feeling, implies more of mental agitation when used in the Conjunctive.

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As in the Indicative, it may be single or disjunctive: *faveas* tu hosti? *roger* anne *rogem?*

III. Conjunctive of modified Will-speech (Negation almost always *ne*).

a. Concessive use: allowing, granting, etc.

b. Optative and Precative uses: wishing, praying, etc.

(*utinam, ut* occur with Optative: the Precative is chiefly used in addressing superiors or sacred persons, as a deity, a prince, etc.)

c. Hortative and Jussive uses: exhorting, commanding, etc.

(The principal Hortative use is that which appears in the First Person Plural: the Jussive uses of the Third Persons contain a command more or less stringent. Thus 'naviget' (Aen. IV 287) is a strong mandate: the instructions in the Georgics given in the Third Persons Conjunctive are precepts, rightly called *jussive.*)

Dr. Kennedy concluded with the following excursus:—

On some Terms in Latin Compound Construction.

Grammar, like other sciences, has its technical terms, most of which are of long date, and so fixed by use, that a writer cannot hope to displace them, inadequate as some may be. But in those departments of higher grammar, which within this century have been subjected to a more searching analysis than previously, agreement between grammarians has not yet been achieved as to the best terms for use,[1] and the best arrangement of matter.

The terms used in the Latin Primer are, for the most part, enumerated and explained in its glossary. With respect to some of them, we wish to say a few words here, for the convenience of teachers rather than for the direct teaching of learners.

1. The term *Conjunctive Mood,* with its two-fold use as *Pure* and as *Subjunctive.*

We know not any point on which grammarians are so

[1] While familiar English words should always be at hand to explain technical terms (as in I.) we think that for the laws of Grammar (as of Chemistry, Botany and other Sciences) the technical terms themselves should be used.

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largely agreed as in using the term *Conjunctive* for the third Latin mood. After consulting from thirty to forty Latin Grammars published in Germany, we have not seen one which does not employ this term to describe the Mood in question. In England and France we meet with a few dissidents. Key used the general term Subjunctive on the strength of a theory peculiar to himself, that the third Mood always depends on some principal verb, implied where not expressed. Thus he explained *Quid faciam* as representing *Quid vis faciam?* If this theory be not accepted (and its defenders are happily rare), 'Subjunctive' falls to the ground, as a term manifestly unfit for the Mood in principal construction.[1] But, while this appropriate term, Conjunctive Mood, has been adopted by the universal consent of German grammarians, as also by the authority of those experienced teachers who compiled the Primer, and of those in this country who have received it, German writers generally refrain from using the term Subjunctive to represent the dependent Conjunctive, contenting themselves with the one term for both uses. Many indeed, as Krüger, wisely draw a sharp line of distinction between the independent (unabhängig) Conjunctive in a principal sentence (Hauptsatz) and the dependent (abhängig) in the subordinate sentence (Nebensatz, which we, for convenience, render Clause); and give names (as we do in II) to the various shades of the independent use: but they employ no general term to distinguish the dependent or subordinate use. This we regard as one of the reasons why their teaching on compound construction is vague and unsettled. Holtze says justly (Syntaxis Priscorum Scriptorum Latinorum, II p. 136), 'discernendus autem est conjunctivus *absolutus*, qui non pendet aliunde, ab eo conjunctivo qui aliunde aptus est. Conjunctivi absoluti tria genera distingui possunt, conj. *conditionalis, potentialis, imperatorius,*

[1] The term Subjunctive is given to one of the Greek Moods without impropriety, that mood being used as subordinate, with slight exception. But the existence of *two* Thought-moods in Greek (with modal particles) is in itself a sufficient reason (setting aside the etymological faultiness of Subjunctive) why Latin should have a *different* name for its *one* Thought-mood, which combines the uses of both Greek moods.

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etc.' His *absolute* is our *pure* Conjunctive; and his 'genera' are comprised in our divisions given in II. But when in p. 147 he writes: 'alterum genus conjunctivi id est, quum aliunde aptus est,' his teaching would have been much improved if here too he had given his 'genus' a title by adding, 'quod subjunctivi nomine discernimus.' We may add that Holtze's 'Conjunctivus conditionalis' corresponds to our A, B, C (in II); his 'potentialis' to our D, E; his 'imperatorius' to our F, G, H.

2. *Enuntiatio: Interrogatio: Petitio.*

These terms for the three forms of a Latin sentence are technical for the Engl. *statement, question, will-speech;* Germ. *Aussage, Frage, Heischesatz.* The first two need no defence, being the only Latin words we know for those meanings. As to the third, there are competing terms for the expression of the Conjunctive Will-mood. We have seen Holtze's 'imperatorius.' Madvig (§ 346) gives 'optative': some English writers say 'the jussive.' But 'optative' is not well fitted to include commands or concessions, nor 'jussive' to include prayers or concessions. Among adjectives, the most appropriate would perhaps be 'voluntative'; but, as a substantative, the word we use (Petitio) renders with sufficient exactness the often used German Heischesatz, and fairly combines the shades of purpose belonging to this use of the Conjunctive for the Imperative.

The accepted use in grammar of the terms Oratio Recta, Oratio Obliqua, carries with it the use of the terms Enuntiatio Obliqua (*indirect statement*), Interrogatio Obliqua (*indirect question*), Petitio Obliqua (*indirect will-speech*) as appropriately technical: and this implies the important truth, too often forgotten in grammatical teaching, that Oblique Oration comprises *all these three forms* of the dependent sentence, and not *statement* only. Hence it arises that in the Oblique Narration, especially of historians, but found in other writers also, that these three forms of indirect speech are so frequently combined under the government of one principal verb, either 'declarandi,' 'precandi,' or 'imperandi.'

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3. *Substantival, Adverbial, Adjectival Clauses.*

In Grammar it is of the first importance to note any difference which appears in likeness, and any likeness which occurs in difference; and in our judgment, a grammarian should not withhold from the learner the striking facts which are represented by the three terms now cited, and set forth in the former part of this chapter (III). If a learner were asked to name the grammatical subject (nominative) of the verb in each of the three sentences—constat hostes abituros esse—sequitur ut hostes abituri sint—gratum est quod hostes abituri sunt—he would be obliged to answer—hostes abituros esse is the subject of 'constat'—ut hostes abituri sint of 'sequitur'—quod hostes abierunt of 'est': thus acknowledging that each of the three subject clauses is in the nature of a substantive. We need not pursue the exemplification to the two other kinds. We rest on the above examples as sufficient to indicate that the substantival *ut-clause* and *quod-clause* (though partaking, the one of a consecutive, the other of a causal nature) ought nevertheless to be classed distinctly from the adverbial consecutive and causal clauses, such as appear in the following sentences—inopia frumenti tanta est *ut* hostes abituri sint—cives portas floribus coronant, *quod* hostes abituri sunt.

The distinction of Substantival, Adverbial, and Adjectival Clauses is recognized by many German scholars, as Krüger, Kühner, Grieben, etc.

4. *Suboblique Construction: Virtual Oratio Obliqua.*

Suboblique is merely 'subordinate to Oratio Obliqua' expressed in a single word: this is its value and its *raison-d'être.* As to the other term—in all those constructions of the Subjunctive after a Finite Verb, of which we may take as a type—laudat Africanum Panaetius quod fuerit abstinens—it seems to us manifest that the Mood depends on a contained Oratio Obliqua (there, 'se laudare ait'), and that the term 'Virtual Oratio Obliqua' expresses better and more concisely than any other the principle of the construction. The value of terms at once concise and expressive cannot be overrated in grammar.

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Professor MAYOR observed that

In Plautus and Terence we frequently find *e.g.* questions like

(1) *quid facis ?*

(2) *quid facies ?*

both represented in dependent constructions by *quid faciam, rogas ?* the strictly regular *quid facturus sis, rogas ?*, for (2), being avoided because of the clumsiness of the periphrastic future.

Mr. NIXON suggested that the chief difficulty in classifying phenomena of tense arose from the confusion of two distinct moods or groups of phenomena under one name, the present subjunctive, for instance, being at one time used in dependent clauses as a present tense, at another (in conditional and final clauses) as a distinct future.

Mr. ALLEN drew attention to the substitution of '*Future*' for '*Present*,' as applied to the *-to* forms of the Imperative Mood, and enquired the grounds upon which modern grammarians had made the change. He remarked that the only reason that appeared to him to justify the new name was the use of the *-to* forms in passages where the reference was evidently to future time, *e.g.* cum faciam vitula pro frugibus ipse venito. An eminent Oxford authority had altogether questioned the existence of such a tense as the 'Future Imperative.'

Professor MAYOR suggested that the use of these forms in legal phraseology might imply that the commands applied more directly to the Future than the Present.[1]

Mr. FENNELL thought that the *-to* was an iterative suffix.

Professor COWELL gave his usual sketch of the progress of Philology during the past year. One of the most interesting events which had occurred was the founding of the Celtic Chair at Oxford, and all philologists would rejoice to see it so well occupied. Professor Rhys' admirable lectures on Welsh philology had been published since our last annual meeting, and a second edition was now in the press. In

[1] This distinction was adopted in the Primer for mere convenience, as practically harmless. B. H. K.

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Classical Philology he had noticed the new edition of Madvig's *Emendationes Livianae*, the completion of De Vit's edition of *Forcellini*,—the glossary of barbarous forms will only occupy a few parts; the first volume of Merguet's *Lexicon Ciceronianum*, and the commencement of a complete *Lexicon Taciteum* by A. Gerber and A. Greef. A volume has appeared at Berlin, Caroli Nipperdeii Opuscula, containing some valuable criticisms on Cornelius Nepos, Tacitus, and Horace. The second edition of Neue's exhaustive *Formenlehre der lateinischen Sprache* is made accessible by an index which has just appeared; and Kühner has published the first volume of a most elaborate Latin Grammar, which seems worthy to rank with his Greek Grammar. Teubner is issuing revised texts of the old volumes of his Bibliotheca, and adding indices verborum to the authors not read in the ordinary course of classical education. He has also issued a new edition of *Publilius Syrus*, by W. Meyer, which contains sixteen new verses, and he promises a new edition of the Commentaries of Servius and other scholiasts on Virgil, and the completion of Ritschl's *Plautus* by his pupils. The *Corpus Inscriptionum Graecarum* has just been completed by the third fasciculus of vol. IV, with the Indices by Hermann Roehl; the first volume appeared in 1828, and the first fasciculus of vol. IV in 1856. Blass's *Attische Beredsamkeit* has reached the third volume, pt. I, which is devoted to Demosthenes. In Oriental literature, the completion of Grassmann's verse translation of the *Rigveda* especially deserved notice; his glossary to the Sanskṛit text was only completed some three years since, and he just lived to complete his great work by this translation. The second volume of Ludwig's prose translation also has just appeared. In England, Dr. Lightfoot has published a supplement to his edition of *Clemens Romanus*, giving the new chapters first printed by Bryennios, and also the collation of the Syriac MS. lately acquired by the University. Mr. Bywater has published a new edition of the fragments of *Heraclitus*, and Mr. Sandys (the Public Orator) has edited the remainder of Cope's edition of *Aristotle's* Rhetoric. Mr. Skeat has also completed his edition of

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Barbour's *Bruce*, and the notes to *Piers Plowman*. Professor Palmer has completed his edition and translation of the poems of *Behá eddin Zoheir;* and Mr. C. Taylor has edited the *Pirqe Aboth*. The Press has also undertaken to publish Professor Key's Latin Lexicon.

The obituary of the past year includes the names of Brockhaus and Ritschl in Leipzig, Köchly in Heidelberg, Baiter in Zürich, Kenrick in York, and also one name, which is especially connected with the objects of our Society, Friedrich Diez of Bonn.

Mr. LAURENCE made some observations on the following passages:[1]

(1) *τοῖσιν ἔπειτ' ἤϊσσον, ἀμοιβηδὶς δὲ δίκαζον.*
κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.
Homer Il. XVIII 506–508.

The most probable translation of the first line was "with these (*i.e.* the staves)"—or "leaning on these"—"they rose to speak"—or "hastened forwards"—"and each after other pronounced judgment." The other explanation which had been suggested was objectionable, not only because of the abrupt change of subject, but owing to the unwarrantable assumption that *δίκαζον* was here equivalent to *δικάζοντο*. He then proposed to translate v. 508 as follows: "and in the midst of them were set two talents of gold to give to him who before the elders should *plead his cause* with most justice." So Döderlein and on the whole Paley. Liddell and Scott, however, s.v. *δίκη*, had translated the phrase "*to give the most upright judgment.*" Similarly Spitzner, while Mr. Gladstone (Homeric Studies, vol. III pp. 60, 61) takes the same view, and regards the payment to the judges as going far to prove that the judicial proceedings of the Homeric age were disfigured by corruption. Lastly, Sir Henry Maine (*Ancient Law*, pp. 377, 378) bases several ingenious arguments on the large payment he supposes to have been awarded "by

[1] *Journal of Philology*, VIII pp. 125-132.

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popular acclamation" for the most approved decision. Against this interpretation the following objections might be urged, (1) *δίκην εἰπεῖν* ordinarily, in Demosthenes for instance, means not 'to pronounce judgment' but 'to plead a cause.' Mr. Shilleto considered that this usage was invariable: *δίκη* however was in Homer a complex word, and might possibly, if the context required it, be translated as "judgment according to the custom which prevailed." The context, however, was distinctly in favour of the other view. For (2) if Maine, Gladstone and Liddell and Scott were right, two trials would have been necessary; after decision of the merits of the case, the bystanders of the agora would have to decide the merits of the respective judgments; and (3) the amount mentioned, while not unsuitable as a composition for homicide, was much too large for a fee to be paid to *one* only among the judges. While Sir Henry Maine speaks of the remuneration of the judges being reduced in the Legis Actio "to a reasonable sum," it was far more probable that in the Homeric age the judges received no remuneration at all. In conclusion, it might be suggested that *one* talent was the amount claimed by the plaintiff, and that the other talent was a *sacramentum*, paid either by the plaintiff or by both parties in equal proportions. In either case, the whole sum paid into court would go to the successful litigant.

(2) *οὐκ ἐκτίνοντες τὴν δίκην αὐτοῖς ἣν ἐν τῷ Ὀλυμπιακῷ νόμῳ Ἠλεῖοι κατεδικάσαντο αὐτῶν.* Thuc. v. 49.

Poppo's translation (Ed. major proleg.) "*multam quam Elei in suum commodum iis irrogaverant*" was scarcely correct in fact—the fine not being imposed entirely *in suum commodum*, as appears from the context,—and indefensible in grammar: *καταδικάζομαι* invariably meant "to obtain a verdict as plaintiff;" so, *e.g.* Dem. against Euergus and Mnesibulus for perjury, § 22, *ἐμοῦ ἀδίκως κατεδικάσατο, ἐξαπατήσας τοὺς δικαστάς*, where the force of the middle was well illustrated. In point of fact, the Eleans were in the anomalous position of standing as plaintiffs against another nationality before an Elean tribunal; and Thucydides, by using the middle voice, tacitly calls attention to the circum-

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stance. The *alternative* translation in Poppo, ed. minor—*iis irrogandam curaverant*—was free from objection.

Mr. SKEAT remarked that if the use of δίκη and νόμος for "law" is to be considered as depending upon chronology, it may be noted that the use of the English word *law* likewise depends upon date. The Anglo-Saxon word is *æ*, but after about the year 1100 we find the word *lagu*, a word of Scandinavian origin. This we know from the Anglo-Saxon Gospels, in which only the latest MS. has *lagu*, in passages where the older MSS. have *æ*. Even in Piers Plowman we find an illustration of the use for which Mr. Laurence contends. A scene is described in which two men stake, the one a hood, and the other a cloak, the case being heard before an assembly of people in an inn. The stakes went to the *men themselves*, not to the bystanders; they effected, in fact, a public barter, the just comparison of the respective values of the articles bargained for being decided by umpires, subject to the approval of the company.

Thursday, November 29. The Rev. W. W. SKEAT, Vice-President, in the Chair, the following new members were elected:

J. A. Sharkey, Esq., B.A., Christ's College.

H. E. Savage, Esq., B.A., Christ's College.

The following annotations were communicated by Mr. WRATISLAW:

Aesch. Sept. c. Theb. 1047.

ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς.

He proposed to take διά as in διαφωνέω, διακοσμέω, διαβάλλω to set at variance, etc. "Already the interests of Polynices have not been *differently honoured* by the gods [from those of Eteocles, both having met with the same fate."]

Xen. Agesilaus 1 2.

He supposed ἕκαστος to have fallen out from ὁμοιοτέλευτον after ὁπόστος.

Xen. Ages. 1 19.

He proposed to read ὑφαιρεῖσθαι instead of ὑφηγεῖσθαι.

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Juv. I 154.

Quid refert dictis ignoscat Mucius, an non?
pone Tigellinum: taeda lucebis in illa, etc.

He proposed to understand Mucius as the representative of sound law rather than old aristocracy. "What matters it whether the best legal authorities say your words are not actionable? Show up a Tigellinus, you will be cruelly punished."

In *Juvenal* VII 165, 166 he proposed to punctuate:

Quantum vis stipulare et protenus accipe. quid do,
ut toties illum pater audiat?

For 'quid do' he compared Juv. III 296 in qua te quaero proseucha?

Juv. X 65, 6.

Duc in capitolia magnum
cretatumque bovem.

He translated *cretatum* not *white* but *whited*, and understood it to convey an allusion to the tricks of the trade in sacrificial cattle.

Soph. Oed. Col. 318.

τάλαινα.

He translated τάλαινα, 'dear girl,' referring to Aristoph. Lysist. 190 and 242.

Soph. Oed. Col. 864–5.

ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἵδε δαίμονες
θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι.

He thought that Mr. Lewis Campbell had neglected the force of ἔτι, and supposed that Oedipus had refrained from cursing in a holy place, but now would do so *no longer*. 'No, I hope these deities will no longer make me mute as regards this curse.'

Soph. Oed. Col. 1177.

ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοὐθ' ἥκει πατρί.

He dissented from Mr. Campbell's translation, "This voice *hath come to be* most hateful to his father," and proposed to translate: "In this a voice has arrived most hateful to his father."

Soph. Oed. Col. 1370–1372.

τοίγαρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί που
ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
πρὸς ἀστὺ Θήβης·

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He objected to Mr. Campbell's taking εἴπερ=ἔπειπερ, which is necessitated by his taking αὐτίκα='immediately,' and translated:

"Therefore Fortune looks upon you not at all as it will *presently*, assuming that these battalions are moving towards the city of Thebe."

Soph. Oed. Col. 1377–1379.

ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιῶδ' ἔφυτον.

He considered Mr. Campbell's translation: "And may not think it matter for scorn, that ye have been such sons of a blind father," is not borne out by Plato's use of ἀτιμάζειν in the sense 'to make light of,' or 'disregard.' Oedipus did not complain that his sons made too little, but too much of the fact that they were sons of a blind father, and therefore slighted him. He proposed to translate: "That ye may think it the proper thing to honour your parents and not slight them, if ye *have* grown up to your present state the sons of a blind father."

Soph. Oed. Col. 1469.

τί μὰν ἀφήσει τέλος;

He disliked Mr. Campbell's translation: "What issue will it give forth?" and proposed to take τέλος adverbially: "What shaft will he (Zeus) or it (the storm) shoot at last?"

Soph. Oed. Col. 1482.

ἵλαος, ὦ δαίμων, ἵλαος, εἴ τι γᾷ
ματέρι τυγχάνεις ἀφεγγές φέρων,
ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν,
ἀκερδῆ χάριν μετάσχοιμί πως.

He proposed to understand δαίμονος with ἐναισίου. "But may I find thee in even temper and not, through seeing an accursed man, participate in a gift which brings no gain!"

Soph. Oed. Col. 1488.

τί δ' ἄν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;

He dissented from Mr. Campbell's translation of ἐμφῦναι 'to remain firm,' and his supposition that φρενί refers to Oedipus's

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mind. He proposed to translate: "But why should you wish confidence to be engendered in his (Theseus's) mind?"

Soph. Oed. Col. 1514, 1515.

αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε
στράψαντα χειρὸς τῆς ἀνικήτου βέλη.

He objected to *βρονταὶ διατελεῖς* being taken as one expression with the article prefixed, and proposed to take *διατελεῖς* with *πολλὰ* as part of the epithet of *βρονταί*, and translated: "The frequently continuous peals of thunder, and the frequently flashing darts of the invincible hand."

Thus too *διατελεῖς* would have the same sense as in Plat. Rep. x 618 A.

2 *Tim.* II 15.

ἐργάτην ἀνεπαίσχυντον.

He proposed to translate *ἀνεπαίσχυντον* 'not to be ashamed of, *i.e.* 'a workman of whom his master need not be ashamed,' comparing the use of *ἀνεπαίσχυντον* in Joseph. Ant. XVII vii 1 and the sentiment of Mark VIII 38 and Luc. IX 36.

Thucyd. VI 57. 1.

βουλόμενος τροφήν τε παρέχειν καὶ μὴ παντάπασιν ἐκπεπολεμῶσθαι.

He proposed to consider *ἐκπεπολεμῶσθαι* (or *-ῆσθαι*) as equivalent to *ἐκτὸς τοῦ πολέμου γεγενῆσθαι*, supporting his view by the words *ἐκσκεῦος* with *ἐκσκευάζω*, *ἔξαρθρος* with *ἐξαρθρέω* and *ἐξαρθρόω*, etc.

The following communications were made by Dr. HAGER.[1]

I. My attention was drawn some time ago to the question *whether the Greek armies in their expeditions were accompanied by surgeons.* In all books I was able to consult I found no answer to this question, and indeed have never seen it discussed at all, except in an article on 'Pre-Christian Dispensaries and Hospitals' in the last number of the Westminster Review (No. CIV p. 442): 'We read of military surgeons as early as the time of Homer. "In those days," says Plato (Rep. III 406), "the sons of Asclepius were heroes as well as physicians; for when the arrow of Pandarus

[1] *Journal of Philology*, VIII pp. 14-17.

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wounded Menelaus, they sucked the blood out of his wound, and sprinkled soothing remedies (Il. IV 218): these remedies they thought to be enough to heal any man whose constitution was healthy and sound." The state physicians of Egypt were forbidden to take fees, when attached to the army in time of war (Diod. I 82). Cyrus employed surgeons to march with the army; so did the Spartans. Among the Romans, soldiers dressed each others' wounds until the time of Augustus, when we first hear of military surgeons.'— However since the writer of this most instructive article necessarily only touches lightly on this subject, I will not refrain from laying before you these notes which I had put together before, and inviting your opinion on the point in question. To begin with Homer, where we find the *ἰητρός* highly appreciated:

ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων,

Il. XI 514. In Il. II 732 Podalirius and Machaon are called *ἰητῆρ' ἀγαθώ*, but when Diod. Sic. says *ἀτελεῖς δ' αὐτοὺς ἀφεῖναι τῶν κατὰ τὰς μάχας κινδύνων καὶ τῶν ἄλλων λειτουργιῶν διὰ τὴν ὑπερβολὴν τῆς ἐν τῷ θεραπεύειν εὐχρηστίας* (IV 71), he seems to me to transfer what was true of a later period to the Homeric age. For these two men were leaders as well as *ἰητροί*, and shared in the fight, as Paley has it on Il. XI 518 'like Asclepius himself in Pind. Pyth. III 6, 7, he (Machaon) is a warrior as well as a leech.' When Menelaus was wounded and the herald looked out for Machaon, he found him surrounded by the brave ranks of the shield-bearing hosts that followed him from Trica, Il. IV 207 and Il. XI 835, we learn that Machaon lay in his tent

χρηίζων καὶ αὐτὸς ἀμύμονος ἰητῆρος,

while Podalirius was yet engaged in warfare. From the wording of this passage it might appear that these two were the only *ἰητροί* with the Greek army; for Eurypylus, after mentioning that he cannot get any professional assistance from them, asks Patroclus to cut out the arrow, etc., whilst in Il. XIII 213 *ἰητροί* are mentioned as receiving instructions from Idomeneus, where Machaon at all events cannot have been meant (cf. Il. XIV init.), and XVI 28 Patroclus speaks

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of ἰητροὶ πολυφάρμακοι employed about the persons of Diomedes, Odysseus, Agamemnon and Eurypylus. Is Faesi's suggestion (on XVI 28) that possibly the different parts of the army had their respective ἰητροί likely to contain any truth, or must we not look upon the ἰητροί rather as warriors who possessed some knowledge of surgery?

In Xenophon there are several passages bearing on the question. In the Anabasis III 4. 30) we read that the Greeks who had been considerably harassed by the enemy in their march through hilly country, on arriving at villages ἰατροὺς κατέστησαν ὀκτὼ πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. Were these professional surgeons, or merely soldiers who had gained some experience in the treatment of wounds, as Rehdantz, if I remember rightly, suggests? In another passage (de Laced. rep. XIII 7) ἰατροί are mentioned as a distinct class accompanying the Lacedaemonian army, by the side of μάντεις and αὐληταί, etc. In the discourse on the art of war which Cyrus has with his father before starting for Media, the following occurs, περὶ δὲ ὑγιείας ἀκούων καὶ ὁρῶν ὅτι καὶ πόλεις αἱ χρῄζουσαι ὑγιαίνειν ἰατροὺς αἱροῦνται καὶ οἱ στρατηγοὶ τῶν στρατιωτῶν ἕνεκεν ἰατροὺς ἐξάγουσιν, οὕτω καὶ ἐγώ—εὐθὺς τούτου ἐπεμελήθην, etc. (Cyr. I 6. 16). By Cyrus' order, these surgeons attend to the wounded prisoners (III 2. 12 ἐν δὲ τούτῳ προσάγουσι τῷ Κύρῳ τοὺς αἰχμαλώτους δεδεμένους, τοὺς δέ τινας καὶ τετρωμένους. ὡς δὲ εἶδεν, εὐθὺς λύειν μὲν ἐκέλευσε τοὺς δεδεμένους, τοὺς δὲ τετρωμένους ἰατροὺς καλέσας θεραπεύειν ἐκέλευσεν); and as an illustration of the treatment of the wounded I refer to V 4. 17 Κῦρος δὲ ὡς ᾔσθετο τὸ γεγονός, ἀπήντα τε τοῖς Καδουσίοις καὶ ὅντινα ἴδοι τετρωμένον, ἀναλαμβάνων τοῦτον μὲν ὡς Γαδάταν ἔπεμψεν, ὅπως θεραπεύοιτο, τοὺς δ' ἄλλους συγκατεσκήνου καὶ ὅπως τὰ ἐπιτήδεια ἕξουσι συνεπεμελεῖτο, παραλαμβάνων Περσῶν τῶν ὁμοτίμων συνεπιμελητάς· ἐν γὰρ τοῖς τοιούτοις οἱ ἀγαθοὶ ἐπιπονεῖν ἐθέλουσιν.[1] Now whatever we may think of the historical value of the Cyropaedia, we must allow that these passages go a long way towards proving

[1] See Liv. II 47. 12 (Fabius) saucios milites curandos dividit patribus. Fabiis plurimi dati, nec alibi majore cura habiti: and Caes. de B. Civ. III 78, Caesari, ad saucios deponendos—necesse erat adire Apolloniam, etc.

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that in Xenophon's days surgeons were with the armies in the field; granted that the picture he draws of Cyrus is ideal—then he would only ascribe to him, perhaps in a higher degree, the humane qualities of generals in his own time as shown in their care for the wounded. From Cyrop. I 6. 16 it would appear that it was the general's duty to choose the *ἰατροί* who were to accompany him, yet nothing of the kind is mentioned in the long dissertation on the duties of a general in Memor. III 1. From this silence, however, we need not, I think, conclude that the Athenian armies were unaccompanied by surgeons; for is it not possible that, as at that time the armies were composed of citizens, the state-paid physicians and their assistants would accompany them as a matter of course? Thus it seems to have been in Egypt: *κατὰ δὲ τὰς στρατείας καὶ τὰς τῆς χώρας ἐκδημίας θεραπεύονται πάντες οὐδένα μισθὸν ἰδίᾳ διδόντες· οἱ γὰρ ἰατροὶ τὰς μὲν τροφὰς ἐκ τοῦ κοινοῦ λαμβάνουσιν*, etc., Diod. Sic. I 82. Kings and generals were probably attended by their own physicians during a campaign; see Xen. Anab. I 8. 26; Plut. Cato 70; when Alexander the Great was wounded, he was treated by Critodemus *ἰατρὸς Κῷος τὸ γένος Ἀσκληπιάδης*, or, as others say, by Perdiccas of the body-guard *οὐ παρόντος ἐν τῷ δεινῷ ἰατροῦ* (Arrian VI 11), whilst Qu. Curtius (IX 5) calls the medical attendant Critobulus 'inter medicos artis eximiae.'

II. Lysias or. XXVI 17 *τεκμήριον δέ· οὐ γὰρ ἐλάττους τούτων ἡ πόλις τετίμηκε τῶν ἐπὶ Φυλὴν ἐλθόντων καὶ τὸν Πειραιᾶ καταλαβόντων.*

Donaldson p. 392 (bb), and Krüger, § 47. 27. 1, are of opinion that if two nouns in the genitive case are employed, *ἤ* may be omitted and the genitive alone retained. They quote only one and the same instance:

Ὁ δ' οὐ δίκαιος κἂν ἀμείνονος πατρὸς
Ζηνὸς πεφύκῃ, δυσγενὴς εἶναι δοκεῖ.

Eurip. fragm. CCCXLI 3–4.

Dindorf objects to this reading: 'notandum *Ζηνός* in trimetro positum ubi metrum *Διός* ferebat; nisi *Ζηνός* per errorem illatum est. Nam sententia, ut videtur, generalis *τέκνον*

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potius postulat, vel quod Nauckius conjecit *ἴνις*.'—There is the above-quoted passage in Lysias which might be taken to confirm their opinion. Dobson inserts *ἤ* between *τετίμηκε* and *τῶν* 'ut vitetur ambiguum'; but neither Scheibe in his latest edition nor C. Müller (Didot) follows him, and the latter translates the passage: 'cujus rei hoc argumentum esse possit. non enim pauciores ex his auxit honoribus respublica, quam ex iis qui Phylen accesserunt et Piraeum occuparunt.' I should like to know if *ἤ* can be omitted in such a case. To the passage from Lysias I am not inclined to attach much importance as an argument; for I suspect we have there a wrong reading. The point seems to me to be not that the city honoured *no fewer* of those who had stayed behind in Athens than of those who had seized upon the Piraeus, but that the city honoured them *no less*; cf. § 20 *τοιγάρτοι ἀντὶ τούτων αὐτοὺς ὁ δῆμος ταῖς μεγίσταις τιμαῖς τετίμηκεν, ἱππαρχεῖν καὶ στρατηγεῖν καὶ πρεσβεύειν ὑπὲρ αὐτῶν αἱρούμενοι.* I therefore propose to read: *οὐ γὰρ ἔλαττον τούτους ἡ πόλις τετίμηκε τῶν ἐπὶ Φυλὴν ἐλθόντων*, etc.[1]

1878.

Thursday, February 14. The Rev. Professor KENNEDY, President, in the Chair.

Mr. MAGNÚSSON read a paper on the *Origin of the runic alphabet.* He began by giving a review of the various opinions which at various times had been held about the origin of the runes. Some antiquaries had made the runic monuments of the North older than the flood, and had found from the inscriptions that Magog, son of Japhet, had been the inventor of them; others, going on still in the same

[1] I have since found some more passages bearing on this point, and should like to see this question decided by some authority:

Xenoph. Memor. IV 3, 10 *πλείω τῶν φυτῶν* Dindorf (Lond. 1831), Kühner; Cluer '*πλείω* is used elliptically for *πλείω ἤ*. The context shows that this must be the meaning' (p. 307)—on the other hand, *πλείω ἢ τ. φ.* Schneider 'cum Zeunio *ἤ* ante *τ. φ.* inserui, quod omitti non debuit ab auctore,' Breitenbach and Dindorf (Leipz. 1850).

de republ. Laced. IX 1 *τούτων τῶν ὧν* vulg. '*ἤ* primus addidit Schneiderus de conj., autore Heindf.' Haase ad l.c.

Memor. III 11, 5 admits of another interpretation. H. H.

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track, saw in them a direct development from the *Hebrew* character, and made *Gomer* responsible for their invention. Others again did not content themselves with accepting these opinions, but made the runic alphabet not only older, but the mother-alphabet of Greek, Roman, Etruscan, etc. Another group of antiquaries preferred tracing the origin of the runic character to the primitive *Phoenician* alphabet, or to the old *Egyptian*, a theory the latest development of which was the unhappiest of all assumptions on record concerning the runic alphabet,—that it was derived from the common Phoenician alphabet, through *Greek* and *Roman coins*! There were still antiquaries who had maintained that the runes were a genuine creation of the Gothic races, unaided by any prior types and uninfluenced by any coexisting alphabets. There were those beside who took the Greek and Roman alphabet as a *joint* source; those who took *Ulphilas' alphabet* as the primary source; those who traced the origin of the runes to *Italian*, but *non-Roman*, alphabets. Great preference had been given to the Greek alphabet; but the latest theory, started by Kirchhoff in *Das gothische Runenalphabet* 2nd ed. (Berlin, 1854), and taken up by the advanced school of Scandinavian runologists, was that the origin of the runic writing could be found only in the *Latin* alphabet. This theory had been set forth and defended most ably by Dr. Ludvig Wimmer of Copenhagen.

Mr. Magnússon, in summing up the arguments of this school in favour of the Latin development of the runes, started by showing at what age the runes first made their appearance in Scandinavia. He showed how they migrated into the field of Germanic civilization with the new order of things which followed in the wake of the use of iron being adopted in exchange for that of bronze—a change which took place in the earliest centuries of the Christian era. During this age, the so-called *iron* age, two distinct runic alphabets existed, an *earlier* of 24 and a *younger* of 16 characters. The older was found on monuments down to about 650 A.D., the younger on monuments from 800–1000; and in the intervening period the character of the older and younger alpha-

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bet manifested itself mixed, in fact it was a period of transition from the older to the younger. How this transition had been brought about no one knew; nor was the exact relation known between the *older* and the *younger* alphabet. In this respect the opinions of antiquaries were still at variance; some holding that the change was due to quiet and natural transition and to alterations which long time must necessarily bring with it; others, that the change was due to the people who wrote in the older alphabet having gone under before the flood of a new invasion by which the shorter alphabet was brought in. This whole question was still a moot one.

The oldest type of runic writing was, singularly enough, known from three alphabets of very early date representing Scandinavian, Germanic and Old English modes of writing. One was found on a bracteate discovered at Vadstena in Sweden, 1774, the other on a clasp dug up among a quantity of archaeological objects of the Merovingian period at Charnay in Bourgogne in 1857, and the third was on a knife found in the same year in the Thames. Runologists had referred the date of these objects to 500 and 700 A.D. respectively. For further comparison the Old English *Runesong*-alphabet was adduced, as representing the earliest type of MS. alphabets.

The runic characters were examined in detail and compared with Latin and Greek, and Mr. Magnússon showed how the new school based on the fact of the F-rune having the same power as the Roman F, their principal objection to the runic alphabet being derived from the Greek, where the *power* of the letter was *w*, but wherein the letter ϕ supplied a ready-made character for the power of the runic F. A still greater stress Mr. Magnússon laid on the þ-rune which was so evidently a derivative of the Latin D. This rune had a phonetic value peculiar to the Gothic and the Greek tongue. The Greek had a ready-made sign for its expression in the θ. It was therefore as clear a proof as possible of a non-Grecian origin of the runic alphabet that the particular sign which was wanted for a particular sound should have been omitted, and another adopted instead. From the examination of the individual signs Mr. Magnússon

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came to the conclusion that, where Greek could evidently not be the source of the runic alphabet, there the Latin was evidently so; where the latter failed, Greek failed also. Not all the signs, namely, of the runic alphabet could be traced with equal certainty to their primitive source; this was the case with the runes for *g*, *w*, *j*, *eu*, *p*, *r* (derivative from s and z, occurring only as *Inlaut* and *Ablaut*), and *ng*.

Mr. Magnússon finally called attention to the striking fact, that the *order* of the runes in the alphabet was utterly different from the order which is observed throughout the whole group of Greek and Graeco-Italian alphabets. No reason for this peculiarity has as yet been discovered; nor for another, scarcely less striking, namely the *vernacular names* given to the runes, which in the Old English and Scandinavian alphabets agreed in form to a surprising extent.

Thursday, March 7. The Rev. Professor KENNEDY, President, in the Chair, the following new member was elected:

A. Gray, Esq., M.A., Jesus College.

A paper was read by Dr. KENNEDY, which began by a consideration of the interpretation of the words of Tiresias

ἐγὼ δ' οὐ μήποτε
τἄμ' ὡς ἂν εἴπω, μὴ τὰ σ' ἐκφήνω κακά.
Soph. Oed. Tyr. 328–9.

This passage, he said, had baffled him for many years: but he had now formed a definite opinion about it. Grammatically, he took the brace of particles ὡς ἄν not as final (*in order that*) but as universally relative (*in whatever way*). εἴπω he took with οὐ μήποτε, understanding it again with ὡς ἄν, so that, in English translation, the particles have an adverbial air without however ceasing to be a true conjunction. The construction with ὡς ἄν in this sense occurs again in Aj. 1369 ὡς ἂν ποιήσῃς, πανταχῇ χρηστός γ' ἔσει, and often in Plato. Dr. Kennedy gave as his literal rendering *never will I say my things in whatever way* (I may say them) *lest I disclose thy evils.* These words are meant to be obscure. Tiresias not only will not disclose his knowledge; he will

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not even qualify it by any epithet; nay, he will not say that it has any quality, for which reason Sophocles writes *ὡς ἂν* rather than *οἵ' ἂν*. All that he does tell is, that it involves evil to Oedipus, thus hoping to deter him from further inquiry. The Professor said that he was led to this view of the passage by observing that *τἀμά* and *τὰ σά* are in direct antithesis, but that *κακά*, the word with which the sentence emphatically ends, could belong to *τὰ σά* only, because the hidden knowledge of Tiresias, though importing evil to Oedipus, would be a good to Thebes and its people, thus having a mixed character, the *τὰ καὶ τὰ* of Pindar, the *δεξιὰ μὲν κατάμομφα δέ* of Aeschylus. Nevertheless the word *κακά* requires some antithesis, and this he was led to look for, and to find in the clause *ὡς ἂν εἴπω*. The general meaning, therefore, when expanded, comes out thus: *I will not say what I could say; I will not even say whether these things of mine* (i.e. *what I know*) *are good or evil or indifferent, lest, by doing so, I should declare thine* (i.e. *thy case*), *Oedipus, to be evil.*

On the *Agamemnon* of Aeschylus, he suggested the following emendations:

(1) l. 16. For *ἐντέμνων*, he proposes *ἓν τέμνων*.

(2) ll. 162–65, Pal., MSS. have

οὐδ' ὅστις πάροιθεν ἦν μέγας,
παμμάχῳ θράσει βρύων,
οὐδεν λέξαι πρὶν ὤν,
ὃς δ' ἔπειτ' ἔφυ ..

Metre and grammar prove *λέξαι* to be corrupt and due to a gloss. The negatives *οὐδὲ . . . οὐδὲν* (followed by *ὃς δὲ*) also show corruption: either *οὔτ'* must be read (*ὅς τε* following) or *ὅστις μὲν* for *οὐδ' ὅστις*. Mr. Paley edits *νῦν μὲν ἀρκέσει* somewhat too boldly. If all else were satisfactory, *ἂν λέγοι* might be received for *λέξαι*, as suggested by Hermann, who cites instances of *οὐδὲν λέγειν* signifying '*to profit nought*,' '*to be of no avail*.' But the Professor thought *πρὶν ὤν* must also be a gloss, drawn from *πάροιθεν ἦν*, for the poet could not mean that Uranus, a deity, was extinct, but only *ἐκπεσών* (as he says Prom. 978 Pal.), no longer one of the Olympian deities, *σέλμα σεμνὸν ἡμένων*.

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(3) In ll. 277–280 Pal., Cod. Med. has

ὑπερτελής τε πόντου ὥστε νωτίσαι
ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἡδονὴν
πεύκη· τὸ χρυσοφεγγὲς ὥς τις ἥλιος
σέλας παραγγείλασα, Μακίστου σκοπάς.

These lines, Mr. Paley, reading of course *σκοπαῖς*, and removing the colon and comma in the third and fourth lines, otherwise retains. For *πεύκη· τὸ* Professor Kennedy would read *προὔκειτο*. This reading, while it is close to the 'ductus litterarum,' removes the blot of difficulty from the passage, giving a correct construction, a perfect sense, and a beautiful completeness of poetical description.

(4) ll. 296–299 Pal.

πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
φλέγουσαν· εἶτ' ἔσκηψεν, εὖτ' ἀφίκετο ..

So Mr. Paley reads, agreeing with Cod. Med., except that he has taken *κάτοπτον* for *κάτοπτρον*, and *εὖτ'* for *εἶτ'*.

Professor Kennedy, dissatisfied with the infinitive construction here, accepts *ὑπερβάλλει* from Schütz, and suggests in the next line *φλέγουσ' ἄνω τ' ἔσκηψεν· εἶτ' ἀφίκετο* in which the 'ductus litterarum' is closely followed. As to sense, *the beard of flame blazing forward* meets and *surmounts a headland*, etc., *and shot upward*, etc.

(5) l. 1143, *ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.*

Among the various emendations proposed for this place, we find in Wellauer's note: '*θερμὸν οὖς* etiam emendare aliquem memini.' (The 'aliquis' of W., it appears, is no less than Canter, an eminent Dutch scholar, who edited Aeschylus in the sixteenth century.) The same reading had occurred to himself, and, the more he had considered it, the less hesitation had he in believing it to be true, and in defending it, though conscious of the risk he ran in doing so. (The argument on this point is omitted here: but its keynote is that the speaker is a frantic prophetess.) The words as they stood could not be right. Although *θερμόνους* would be an excellent word in Aeschylus, it is unfitting here

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(to say nothing of the harsh ellipsis of *ἐμαυτὴν* with *βαλῶ*): in the first place it cannot mean 'I the inspired one,' being without the article: in the next, Cassandra cannot be said to 'fling' herself on the ground in a fit of inspiration, for she dies on the block by command of Clytemnestra against her own will (see l. 1248 and elsewhere).

(6) ll. 1294–1297,

ἡλίῳ δ' ἐπεύχομαι
πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις
ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ
δούλης θανούσης, εὐμαροῦς χειρώματος.

Mr. Paley so reads, obelizing *τοῖς ἐμοῖς*. Every attempt to construe this passage as it stands is, and must be, a miserable failure. It is so corrupt as to require an *ἄκος τομαῖον*, and Prof. Kennedy thought it easy to see what the nature of this remedy should be, though he did not presume to say that what he suggested would reproduce the poet's exact words. The corruption was evidently due to glosses. Their authors started with the false conviction that all the words after *φῶς* are spoken by Cassandra of her own avengers punishing her own murderers, whereas she speaks, no doubt, of Agamemnon's avengers becoming her own also. Hence they intruded *ἐμοῖς* certainly in 1295, and also, he believed, *τοῖς ἐμοῖς* in 1296. This would lead them also to write *ἐχθροῖς* for *ἐχθρούς*, which he felt sure was the true reading. The presence of this word *ἐχθρούς* led him to the further conviction that *φίλων*, its antithesis, is the word thrust out by the intrusive *ἐμοῖς* in l. 1295. *ὁμοῦ* seemed to have every mark of genuineness, though *φόνον* had been suggested there. But it was in the room of *τοῖς ἐμοῖς* that the Greek expressing '*murder*' should be replaced, and this would be *τὸν φόνον*, though *αἷμ' ἐμόν* would be equally good. His suggested restoration, therefore, of the line and a half following *φῶς* was—

τοῖς φίλων τιμαόροις
ἐχθροὺς φονεῦσι τὸν φόνον τίνειν ὁμοῦ

and his version—'*I pray to the Sun, in presence of his last light, that to the slayers avenging friends* (*i.e.* to Orestes and

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his sister avenging Agamemnon) *foes may at the same time expiate the murder of a slave-woman who died an easy conquest.*' The ambiguity belonging to the construction of φίλων here is not a valid objection, for it belongs also to the position of Orestes, avenging a father and slaying a mother. Virgil may have had this passage before his mind when he wrote Dido's imprecation,

Sol, qui, etc.

. . . . . .

Exoriare aliquis nostris ex ossibus ultor, etc.

Aen. IV 654.

(7) In 1241–3 Dr. Kennedy for δέ με reads δ' ὅμως, and for μετά, μ' ἔτλη, inserting τ' after ἐχθρῶν, rendering, *yet did he endure to look upon me ridiculed by friends and foes*, etc.

The foregoing and other corrections are received and defended at full in Dr. Kennedy's edition of the Agamemnon (Cambr. 1878).

A paper by Dr. HAYMAN was also read on *Early Greek written literature*,[1] of which the following is a summary:—

The oldest allusion in Greek Literature to any subject connected with writing is probably the ἀχνυμένη σκυτάλη of Archilochus, as the word σήματα in Iliad VI 168, no doubt refers to picture-writing rather than to alphabetic characters. But the very fact that so many fragments remain of Archilochus and the early Iambographi and Lyrists seems to prove that they must have been early committed to writing, certainly in the first half of the seventh century, and so preserved. Pherecydes of Syros, and Cadmus of Miletus, both probably 550–540 B.C., divide the credit of the earliest efforts in prose; the former being philosophical, the latter historical, as he wrote "on the founding of Miletus and Ionia." But others claim Anaximander as the first philosophical prose-writer; and his supposed pupil Anaximenes is said to have written a book in a pure Ionic dialect, fragments of which are quoted by Simplicius. Anaximenes lived

[1] *Journal of Philology*, VIII pp. 133-153.

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to teach Anaxagoras, the earliest philosophic name at Athens, and the teacher of Pericles and Euripides. Cadmus and Hecataeus, both of Miletus, certainly left written works, the latter of considerable bulk. They were contemporaries of Anaximenes of the same place; and it is against all probability that *they* used writing and *he* refrained. From Cadmus downwards there is a *catena* of prose history writers of the Ionian school in Hecataeus, Hellanicus, Dionysius of Miletus, etc.

Aeschylus' plays show the art of writing familiar to him and to his audience. Papyrus, with the Egyptian trade open now for a century and a half, must have been cheap and plentiful in Greece and Sicily. The words *γράφω* and *γραφή*, with compounds of the latter, occur in Aeschylus in the familiar sense of painting or embroidery as well as that of writing; but the use of writing tablets furnishes a metaphor in Prom. V. 789, Choeph. 441–2, Eumen. 275. In Suppl. 943, he speaks of things "not inscribed in tablets nor sealed up in scrolls of papyrus." So *ἀπομούσως γεγραμμένος* in Agam. 801, and *παροῦσαν ἐγγράφει*, Choeph. 699, express the idea of writing; and similarly the mottoes on the shields in the Sept. c. Theb. show that the use of written words was familiar to the audience at Athens. (Cf. also fragments 305, 359.)

We have also in the Prometheus a long itinerary, partly of real, partly of mythical geography; and similarly several of the fragments relate to the wanderings of Heracles. This geographical knowledge could only have come from the *γῆς περίοδος* of Hecataeus or one of his school,—this was the greatest literary stimulus of its age. We can trace its influence especially in the Persae. The fragments of Hecataeus confirm this view, as we find in them allusions to the Chalybes, Araxes, Thermodon, Caucasus, the Dodoneans, etc., all mentioned in the Prometheus, as well as several references to the wanderings of Heracles.

Herodotus says that the Phoenicians "who came with Cadmus" introduced letters to the Hellenes. These letters were at first such as all Phoenicians use, but in time *ἅμα τῇ*

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φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων; *i.e.* the Phoenicians adopted Greek speech and slightly altered the form of the characters. So too, he says, the Ionians, their neighbours, learned the letters of these Phoenicians, and "after making some changes in the *ῥυθμός* of a few of them, they continued to use the Phoenician letters." These changes were substantially the same as those made by the Hellenes; and we know by the inscription of the "Imprecation of the Teians" that the letters were called *φοινικήια*.

We can see how small the changes were by comparing Gesenius' earliest extant Phoenician alphabet (400 B.C.), the characters on the Moabite stone (890 B.C.), and the inscriptions in Boeckh and Franz (600 B.C.). The differences of type are much more serious between the Moabite stone and the earliest Phoenician letters than between the letters of the Moabite stone and those of the earliest Greek inscriptions:—

	Serious differences.	Slight ditto.
Between Phoenician and Greek.	10.	7.
Between Moabite and Phoenician.	8.	6.
Between Moabite and Greek.	4.	6.
Between Phoenician with Moabite, taken together, and Greek.	3.	6.

Now as the Moabite and Phoenician must have been practically identical at some time, it is remarkable that they offer greater divergency than do the Moabite and the Greek. This offers a strong presumption that the further we went back the closer would the oldest Ionian be to the oldest Semitic type, and that the *φοινικήια* and *ἰωνικὰ* of 700 B.C. would be all but identical. The oldest extant Greek is probably 100 years later; but we can find all the letters on the Naxian column approximately in the alphabet of Gesenius and the Moabite stone. In the oldest Ionian, the 'Burgon' vase, the only difference is the *θ*. When therefore Herodotus says that he saw Phoenician letters on certain tripods in a certain temple, we may well believe that he could verify the lettering. This confirms his authority when in the same passage he speaks of the writing materials used. There he

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seems to mean that the Ionians used papyrus from an early period and skins from one still earlier.

There can, therefore, be little doubt that by the middle of the sixth century Greek prose began to be written by Pherecydes or Anaximander; that Aeschylus composed his plays by the aid of writing, and had access to the written works of Hecataeus and Hellanicus. It is highly probable that the Iambic and Lyric poetry of from 710 B.C. began to be written down in the prior half of the seventh century. It is probable from Herodotus' criticisms on the Cyprian epic and the Iliad that standard epic texts were by his time established, which implies that writing had for some time been of use in fixing them. All this gives probability to the statement that literature flourished in Athens under the Pisistratidae and in Samos under Polycrates, and that the attention of competent men was directed to the constitution of the Corpus Homericum, although a great deal besides the Iliad and Odyssey were probably included in it.

Thursday, March 21. The Rev. Professor KENNEDY, President, in the Chair:

A paper by Mr. PALEY was read on the *sources* from which the *Helena* of *Euripides* was derived, in which he observed that the general treatment of the subject was due to the *Palinodia* of *Stesichorus*, who from religious scruples had represented the real Helen as carried through the air by Hermes to Egypt, while the Helen that went to Troy was a mere εἴδωλον or wraith (cp. Eur. El. 1280–83 and Plato Phaedrus, p. 243). Of this superstition traces appear in the εὐφημία used everywhere to Helen in our Homer, as contrasted with the bad names given to her in the tragedies. So again in this later play (ἡ καινὴ Ἑλένη Aristoph. Thesm. 850) we have distinct mention of the birth of Helen and Clytemnestra from an egg resulting from the union of Zeus and Leda—the suicide of Leda from shame at Helen's conduct—Achilles wooing Helen—and Agamemnon and Menelaus joint kings of Sparta—all non-Homeric incidents. Whereas in the Odyssey Menelaus is king of Lacedaemon,

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and Helen is represented as of Spartan birth. But the apotheosis of Menelaus is recorded in the Odyssey IV 363 and in the Helena 1676: this is one of the very few points of coincidence between our Homeric texts and the treatment of the *Troica* in the play of the *Helena*, and in the Greek tragedies generally.

Mr. Paley also noted the connexion between the Proteus of the *Helena*, the king of Egypt so named in Herod II 112, the Proteus of the Satyric play of Aeschylus and of the Odyssey book IV, and considered that his transformations were adopted from the older story of Thetis shunning the embraces of Peleus—a symbolical indication of the ever-changing aspects of the sea and its isolation from the χέρσος or main-land, represented by Peleus (πηλός).

Commenting on

καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς
φίλους πικρῶς ἤκουσαν αὐτανεψίους,

Aesch. *Suppl.* 983–84 (ed. Dindorf)

Mr. Paley preferred to read καὶ νῦν, quoting Agamemnon 8 and 598; Sept. c. Theb. 21 and 191; Sophocles Ajax 18 and other passages in support of his opinion. And he suggested the following as the general sense, "The Argives are like saving gods to us, *and they have shown it* by the means already taken for our protection."

Upon εἴπερ τις εἰδὼς γ' εὖ τόδ' ἐξεῖπον τέλος

Aesch. *Agam.* 934

Mr. Paley thought the combination εἴπερ—γε (of which he adduced many examples) showed that ἐξεῖπεν is the true reading; and he translated thus: "Yes, if any one ever did make such a vow with a clear knowledge of what would happen," and suggested that there might be an allusion to some such proverb as τὸ τῆς τύχης γὰρ ἀφανὲς οἳ προβήσεται Eur. Alcest. 785.

Dr. KENNEDY preferred to read ἐξειπεῖν, "knowing as well as anybody how to announce this purpose."

Mr. FENNELL said that Dr. Hayman's paper (p. 127) did not incline him to modify the views expressed in his paper read

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before the Cambridge Philosophical Society Nov. 23, 1868, to the effect that Prose Literature in Greece was not written earlier than the Persian Wars, and Verse Literature later still. He had admitted the "fugitive" nature of Lyric remains; but protested against the application of modern ideas to assumptions as to the transmissive powers of guilds of professional reciters. He also questioned Dr. Hayman's assumption of the early abundance of papyrus in Greece. As there was a flourishing literature in Sicily in Hiero's time, it seemed strange that papyrus was not used in Italy before the time of Alexander the Great, as Varro stated according to Pliny, N. H. XIII 21; cf. also Lucan III 222. Dr. Hayman takes no notice of arguments against the notion that Herodotus consulted written authorities. The fact that the word *μουναρχέων* occurs in one of the inscriptions in Cadmean letters (v 59, 60) shows that either they were forgeries, or Herodotus could not read them. Maeandrius, Polycrates' *γραμματιστής*, was clearly his treasurer, and he would hardly send that officer on search for MSS. Dr. Hayman's denial that Aeschylus composed trilogies memoriter simply begs the question. He uses a doubtful reading Aesch. P. V. 461, takes *γεγραμμένος* in an impossible sense, Agam. 801, and cites quotations which refer only to writing without bearing on its literary use. Aeschylus' mention of Arimaspi argues *hearing* Aristeas' Arimaspea (Herod. IV 14), quite as much as *reading* Hecataeus. A case that elicits such an argument as Dr. Hayman's on this point can scarcely be strong. Most of Mr. Fennell's arguments remain unanswered, and nothing important is brought forward which he had overlooked.

Thursday, May 9. The Rev. W. W. SKEAT, Vice-President, in the Chair, the following new member was elected:

Rev. W. Bell, M.A., Christ's College.

Mr. NIXON called attention to the frequent insertion of *ἄν* without MS. authority with indicatives, infinitives, and optatives used *hypothetically* or in *apodosis* — especially in

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the texts of the Greek Orators. A score of instances could be seen almost at a glance in Antiphon (Oratores Attici, Bait. and Saup.) and similarly in Andocides, Lysias, Isaeus, etc., though very few in Isocrates.

The following passages, where [except in (3)] ἄν is usually inserted with the editor's curt unquestionable "ἄν nos addidimus," will serve as typical examples. Kühner in his Grammar gives numerous instances of the omission of ἄν, which put the main facts beyond all doubt.

(1) ἆρ' οἴεσθε ἄλλων τινῶν τυχεῖν με δι' ὑμᾶς, εἰ ἐλήφθην; Andoc. 102.

(2) ἀνόσια γὰρ ὁ διωκόμενος πάθοι, εἰ μήτε...φονεὺς ἔσται. Antiph. 698.

(3) εἰ κατὰ φύσιν ἦν ὑβρίζειν τοὺς νέους...οὐδὲν ἄν τῆς ὑμετέρας κρίσεως ἔδει· αὐτὴ γὰρ ἡ ἡλικία κατέκρινε τὸν νέον. Antiph. 696.

(4) ἴσως οὖν τις θαυμάσειεν. Isaeus, 264.

The emendations arise, as he thought, from a too narrow conception of the force and use of the moods and the particle. The subjective or hypothetical use of both indicative and optative, whether with or without ἄν, is as common in Greek as the hypothetical indicative (sustulerat nisi, Hor. Od. II 17. 28, etc.) is rare in Latin.

In Greek εἰ κατέκρινεν can stand equally for *damnabat* and *damnaret*, and no ἄν is inserted to distinguish these meanings; similarly κατέκρινεν alone can stand for *damnabat* and *damnaret* without ἄν wherever the context and collocation of the sentence are sufficiently clear to dispense with its help. The same may be said of πάθοι, θαυμάσειεν, though of coures ἄν is generally necessary to distinguish the hypothetical conditional use from others of its uses. In fact ἄν never became an *essential* element of conditional sentences or a substitute for modal inflexions, but a mere help-word to emphasize or qualify certain inherent meanings of tenses and moods; at first used with all moods and tenses, except perhaps the pres. and perf. of the indicative and the imperative (where the intrinsic idea hardly admits of the element of condition)—in Homer, both in *protasis* and *apodosis*, with

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fut. indicative as well as its cognate subjunctive—subsequently, limited *gradually* in its use; dropped as a rule (but the exceptions in Attic should not be emended) with the future because the subjunctive took its place; dropped with protasis because the *εἰ* sufficed alone [except in the shape of *ἐάν* and *ἄν* with subjunctive, because here the more certain *apodosis* rejects the *ἄν*]: otherwise used pretty regularly in the apodosis though often dispensed with. That these latter omissions of *ἄν* should occur frequently in orators representing, as they were bound to, easy, careless, colloquial language and rarely in the more careful and studied language of Thucydides and Isocrates, is just what *a priori* we might have expected.

Mr. SAVAGE made the following remarks on the *lengthening of short vowels before* combinations of *mutes and liquids* in succeeding words in the Greek Tragedians:

There are several points of scansion in the Iambics of the Tragedians, which are still left in an unsatisfactory state of doubt, owing to the want of statistics, on which rules may rest. Thus, *e.g.*

(i) The law of what Porson calls the 'Pause' in the fifth foot is strictly enforced in composition, though a hurried and not very careful investigation brings to light some 40 or 50 cases of violation of it, such as

τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων. Aesch. Supp. 198.

(ii) The Penthemimeral and the Hepthemimeral caesura seems to be more rigidly required than usage warrants. In Aeschylus alone there are 43 instances of the so-called 'quasi-caesura,' such as

πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα. P. V. 612;

six more where it is helped out by a preposition with final vowel elided, as

πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις. P. V. 710.

In nine cases a caesura can only be traced in the feeling that the two elements of a compound were separable words, thus:

στρατὸς περᾷ κρυσταλλοπῆγα διὰ πόρου. Pers. 501.

ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν. Ag. 1252:

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while in 12 lines there is no trace whatever of a caesura. In Eur. there are six such cases and 106 of the quasi-caesura.

But especial vagueness rests on the question of the possibility of lengthening a short final vowel before a combination of mute and liquid in the succeeding word. And the confusion is rendered worse by the arbitrary emendations of editors, and notably of W. Dindorf in his so-called 'editio quinta *correctior*' of the Poetae Scenici Graeci: in which *e.g.* he still leaves

αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις. Eur. Alc. 542.

but alters ἄρα κλύουσα in Eur. El. 1258 to ἆρ' οὖν κλύουσα, and Soph. Trach. 7 is now written ἔτ' ἐν Πλεύρωνι, though Euripides may have

χρῆν γὰρ τὸν εὐτυχοῦνθ' ὅτι πλείστας ἔχειν
γυναῖκας. Fragm. ccccxvii 2, 3.

The accompanying tables are an attempt towards settling clearly this question by the help of statistics.

Table I. shows the number of times in each play where a short final vowel is lengthened, or definitely left short, before each possible combination of mute and liquid in the succeeding word.

II. is a similar table of the cases where such a short or lengthened vowel occurs in the middle of a word (*e.g.* πᾱτρός or πᾰτρός).

III. shows the result where such a vowel is the final letter of the first half of a compound.

IV. where it is the vowel of the augment or reduplication.

(II. III. IV. are merely supplementary to I.)

(*a*) The old rules given were:

(1) tenuis or aspirate with $\left\{\begin{matrix}\lambda\\ \mu\\ \nu\end{matrix}\right\}$ leave vowel *common*.

(2) „ „ ρ „ „ *short*.

(3) media „ $\left\{\begin{matrix}\lambda\\ \mu\\ \nu\end{matrix}\right\}$ „ „ *long* (except βλαστάνω—γλῶσσα).

(4) „ ρ leave vowel *common*.

Of these (3) and (4) are practically correct. But the

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tables show that in (1) and (2) *all* lengthenings of short vowels are equally rare irregularities.

(*b*) Some special exceptions are brought to light besides well-known ones of *βλαστάνω—γλῶσσα*, and *μνηστεύω* and *μνηστῆρες* (Eur. I. A. 847, 68). Thus a lengthening seems to be allowable before *φρήν* and its cognates, *e.g.* Aesch. Pers. 782, Soph. Aj. 1120, Eur. Her. 386, cf. Ar. Nub. 189. So in six cases in compounds (besides *ἄφρονας* Eur. Fr. 900).

No case of lengthening ever occurs before *θν-* in the following word in plays or fragments: while in the plays alone there are 53 instances of a vowel left short before this combination.

These results may lead to:

(1) A check on wild emendation.

(2) A surer guide in composition.

(3) Some etymological explanation of the words which have peculiar license.

Thursday, May 23. Professor COWELL in the Chair, the following new member was elected:

J. E. C. Welldon, Esq., B.A., King's College.

A paper *on the etymology of ὕλη and silva* by Mr. PALEY was read, in which he maintained that these cognate words may be referred to the same root as the Homeric *εἰλεῖν* (*Ϝειλεῖν*) and the Latin *volvere*, and thus express the idea of *contraction* or *condensation*, which appears in *pilus* (felt) and in *οὖλος* and *οὐλαμός*—an idea peculiarly applicable to the nature of a wood. He quoted in illustration the parallel forms *ἴλη* (*compact* body of men or animals), *Ϝίλιον* (the *crowded* town), and *Ὀϊλεύς* (the driver and forcer of men).

From the convertibility of λ and δ he referred *Ὕδη* (Il. xx 385) and *ἴδη* (Theocr. xvii 9) and *wood* to the same root, as also *Ida* 'woody hill' and *Ilva* (thus *Madeira* was so called from *materia*), *Sila* and *ulva*.

Mr. JACKSON made the following communications:

(1) ἔτι δὲ ἐν βίῳ τελείῳ. *Aristotle, Nic. Eth.* I 7. § 15.

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									- o	3 o
									o o	o o
									o o	o o
									o o	o o
3	2	4	4		2	2	3	1	39 o	53 o
(772)		2 | 59 | 1338				1(253)			2 8	9 14

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According to Sir A. Grant βίος τέλειος in this passage is "a complete period and sphere of circumstances," βίος signifying "the external form and condition of life," and implying "both fortunes and duration." It would appear however that not only in the immediate sequel to this passage (μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα, κ.τ.λ., [illegible] § 16), but also in I 10, § 14 (μὴ τὸν τυχόντα χρόνον [illegible] βίον) and x 7, § 7 (λαβοῦσα μήκος βίου τέλειον), [illegible] thinking of "duration" [illegible] then does Sir A. Grant [illegible] phrase? Apparently [illegible]

[illegible]

καὶ δὴ καὶ παρ' ὑμῖν οὐχ ἥκιστα δῆλον ὃ λέγω· τῷ γὰρ λαχοντι βασιλεῖ φασὶ τῇδε τὰ σεμνότατα καὶ μάλιστα πάτρια τῶν ἀρχαίων θυσιῶν ἀποδεδόσθαι. ΝΕ. ΣΩ. καὶ πάνυ γε. ΞΕ. τούτους τε τοίνυν τοὺς κληρωτοὺς βασιλέας ἅμα καὶ ἱερέας, κ.τ.λ.[1]

Thursday, October 17. At the General Meeting, the Rev. Professor SKEAT, Vice-President, in the Chair, the following new member was elected:

A. Stewart, Esq., M.A., Trinity College.

A paper by Mr. PALEY was read upon two *archaic amphorae found at Caere*, and now in the Louvre Museum at Paris. The former vase is ornamented with a scene from the wars of Troy, which does not, however, correspond with any passage in the Iliad. Priam and Hecuba come forth to meet Hector and four other warriors returning victorious: the name of each is written against his figure, Ο and Μ being employed in the names of Hector and Priamos instead of the later **K** and **Σ**.

The second vase bears a banqueting scene connected with the legends of Hercules; the names Iphitos and Iole each begin with a digamma Ϝ.

From the early style of the armour and dress, and the very archaic form of the letters, Mr. Paley attributed these vases to the time of Peisistratus.

This view Mr. LEWIS supported by quoting the exactly similar letters on the coins of Sybaris, which must all be anterior to 510 B.C., the date of the destruction of that city.

Mr. J. B. ALLEN (New College, Oxon) read the following paper of '*Notes on some Canons of Translation from Greek and Latin.*'

There are *no* Canons of Translation from Greek and Latin: at least I know of none. We all have our notions of what translation should be, and if we have any pretensions to

[1] Ramsauer, whose edition of the Ethics appeared soon after this paper was read, interprets in the same way.

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scholarship, we suppose ourselves competent to tell a good translation from a bad without any difficulty. But no one, so far as I know, has set himself down to the task of comparing the various books of translation, good, bad, and indifferent, that are in use amongst us, with a view of showing what the particular features are that distinguish the good from the bad, and so fixing some broad lines upon which all criticism of translation should be based. It is, I think, tacitly assumed that the art as practised by learners is too simple to require any elaborate rules, but that in the hands of finished scholars it becomes elevated beyond their reach—it is then a question of taste and is above all law. To some extent I share this view myself. It is nearly hopeless to expect much beyond literal accuracy in a boy's prose translation of a Greek or Latin poet; and when we get to maturer productions, such as Conington's prose rendering of the Aeneid, we may criticise the general effect, but can hardly reduce it to laws. However I think something might be done towards arriving at a few broad conclusions; and my feeling is that it would be a distinct gain alike to teachers, to examiners, and to boys, if we could have some code of rules to guide us upon the subject of translation, some definition of the points constitutive of excellence or inferiority, which need not supersede, though it might materially assist, the unwritten lore of the school-room and the lecture-room.

I am accustomed to lay down as a rough general principle, that the excellence of a translation is directly proportioned to the possibility of its being read by a reader ignorant of the Classics without his discovering that it *is* a translation. This is a standard, which helps us to take the measure of certain varieties of literary work of this kind with some precision and with clearly marked results. Prose translations of the poets will, if thus judged, have to rank as distinctly inferior to prose translations of prose writers; for the chance of the former being taken for original works is of course very much less than is the case with the latter. And this result to my mind affords confirmatory evidence

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of the justice of the principle; for verse seems the natural medium for rendering verse, and I do not think that many prose translations of the poets are likely to live, or be much used except for schoolboy purposes. Nor, I must confess, do a large proportion of the prose translations from *prose* authors that are current amongst us seem worthy of a long life; but there are happy exceptions, and it is in this department that I think some methodical system might most successfully be introduced.

In ruling that the best translations are those which least bear the appearance of translations I may have seemed to sanction the substitution of *paraphrase* for translation. I do not advocate this; but the term itself requires definition. The Dictionaries explain 'paraphrase' as 'a copious explanation or free translation.' I am inclined to think that neither copiousness nor freedom is necessarily a distinctive feature of paraphrase. It is nothing more than saying the same thing in other words. If we admit this as a definition we must prepare to find it pressed home rather closely. Thus we must allow that 'a farmer sows corn' is paraphrased by 'corn is sown by a farmer': and if so, it will be evident that paraphrase must enter very largely into some sorts of translation, the rendering for instance of a Greek or Latin poet into English verse. I am only concerned at present with the limits of paraphrase in prose, and I will attempt now, if possible, to define them.

The translator of the Classics has before him the works of authors who not only differ from us widely in sentiment, ethical creed, and modes of thought generally, but are highly peculiar also in their modes of expression. Now it may be thought a mere truism to say that his business is with the expression only, and that he is bound to leave the thought of the original absolutely unchanged. But it must be remembered that change, here as everywhere else, may be either quantitative or qualitative. If he alters the tone of a sentiment or the colour of a thought, he is changing qualitatively; and this it is not his business to do. But a quantitative change, made to suit the genius of the language,

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is fairly admissible. By a quantitative change I mean such change as merely amplifies or abbreviates a thought. The expansion of a half-concealed metaphor or the supplying of verbs necessary to complete a *zeugma* are legitimate amplifications (examples will be given hereafter); and on the other hand a thought is sometimes abbreviated when we substitute an abstract English word for a concrete Greek or Latin expression, e.g. *τῆς γὰρ ἐμπορίας οὐκ οὔσης οὐδ' ἐπιμιγνύντες ἀδεῶς ἀλλήλοις, κ.τ.λ.* Thuc. 1 2, "for as they had neither commerce nor *free intercourse*," *etc.*

If this view of the translator's duty with regard to the *thought* of his author be accepted, we shall be able without difficulty to fix a rule for the limits within which he may use paraphrase in dealing with the *expression*. I have said that the sentence 'a farmer sows corn' is paraphrased by the sentence 'corn is sown by a farmer.' But though the latter sentence may be said practically to say the same thing in different words, yet it is important to notice that the thought is not *exactly* the same; and no paraphrase ever does give exactly the same thought. So far, then, as paraphrase alters the thought qualitatively it is inadmissible in translation; so far as it alters it quantitatively it is admissible, with this proviso, that it may not be used when a literal rendering in perfectly unexceptionable English is possible.

I set out with these theories, and give them for what they are worth. I shall now examine the different methods of dealing with expression which may be adopted and which are adopted by living writers.

You may express the thought exactly as the writer expresses it: that is, you may examine the two languages (the one you are translating *from*, and the one you are translating *into*), and having fixed, as far as possible, upon their common grammatical equivalents, you may proceed to apply them to the work of translation, giving to each word in the dead language its grammatical equivalent in the living one. This seems a very intelligible view of the requirements of translation, and as a matter of fact it has

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been practically adopted by many modern scholars. I shall place this kind of translation first in my list, and call it

I. *Literal or word-for-word translation.*

Instances of this sort are easy to find. I give below an extract from the opening scene of the Prometheus Vinctus as rendered in a well-known series entitled "Keys to the Classics" (the accents are omitted in the Key).

'*Ηκομεν μεν* we come indeed *εἰς τηλουρον πεδον* to a remote plain *χθονος* of the earth, *ἐς οἰμον Σκυθην* to the Scythian tract, *εἰς ἐρημιαν* to a wilderness *ἀβατον* untrodden. *Σοι δε* but to thee, '*Ηφαιστε* Vulcan, *χρη* it behoves *ἐπιστολας* the injunctions *ἁς* which *πατηρ* the father *ἐφειτο σοι* laid upon thee *μελειν* to be a care, *ὀχμασαι* to fasten *τονδε τον λεωργον* this wretch, etc., etc.

And again, lines 472–5,

Πεπονθας thou hast suffered *αἰκες πημα* unseemly calamity, *πλανᾳ* thou wanderest *αποσφαλεις* made to stray *φρενων* from thy senses *ὡς δε* and as *κακος ἰατρος* a bad physician, *πεσων* having fallen *ες νοσον* into a disease, *ἀθυμεις* thou despairest, *και* and *οὐκ ἐχεις* hast not the power *εὑρειν* to find *σεαυτον* thyself, *ὁποιοις φαρμακοις* by what medicines *ἰασιμος* thou art curable.

The following (from Bohn's series) is a translation of Sophocles, Oed. Col. 800–812.

"Creon. Whether do you deem, in your present words, that I am unfortunate as regards your affairs, or rather you, as regards your own?

Oedipus. It is most agreeable to me, indeed, if you are neither able to persuade me, nor those beside me.

Cr. Unhappy man, neither by time do you appear to have given birth to wisdom, but nourish the bane of old age.

Oed. You are powerful in tongue; but I never knew him a just man, who makes a good story out of everything.

Cr. It is a different thing to speak much, and to speak things opportune.

Oed. As you forsooth utter these things both briefly and to the point.

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Cr. No, in truth, to whomsoever at least there is a mind like that in you.

Oed. Depart, for I will speak also for these, nor guard me, keeping a look out where it is fitting I should dwell."

I do not feel that it would be becoming or desirable altogether to condemn this method of rendering. No doubt it is necessary for teaching purposes at an early stage of a boy's school career; and perhaps the writers of such works as those from which I have quoted mean no more than this, and do not profess to supply the world with masterpieces in the art of translation. I have only two remarks to offer on this head.

First, there is not, so far as I am aware, any existing Canon regulating the limits of this sort of translation, and the writers themselves give internal evidence of being vague upon the point. I suppose they would admit either that their translation gives the grammatical equivalent of each word, or that it gives it for most words but admits of departure from the rule in the case of certain idiomatic phrases. If they admit the first alternative I have nothing to say against them except that they should be consistent. It may be necessary to construe every *μέν* by 'indeed' and every *χρή* by 'it behoves': it may be right to turn

καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

by 'and thou hast not the power to find thyself, by what medicines thou art curable'—the construction no doubt occurs in English, *e.g* in Shakspere,

"Thou sure and firm-set earth,
Hear not my steps, which way they walk;"

Macbeth, II 1.

and again it may be right to construe *πότερα νομίζεις* by 'whether do you deem,' though I am at a loss for any instance of 'whether' introducing a *direct* interrogative sentence, except in Scripture, as Mark II 9, "*Whether* is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk?' In Anglo-Saxon, I am told, the 'whether' is found in this

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position. All however that I wish to suggest with regard to this excessively close adherence to the original is that, unless the authority of English writers is claimed, and the claim made good, in support of every word and phrase of the translation, the adherence should be carried out in a still closer degree than it is at present, so that *τυγχάνει παρών* should be rendered 'he happens being present,' *ἔλαθε φεύγων* 'he escaped notice fleeing,' *ἔστιν οἵ* 'there is those who,' etc.

But I think most of these writers, perceiving the consequences of too rigid a following out of their principle, would declare for the second alternative, viz. word-for-word translation as far as is practicable, with occasional use of an idiomatic rendering where a literal one would make absolute nonsense or inadmissible grammar. If they take this ground they are, I think, concerned to defend their position against scholars who are more exacting in their view of the requirements of good translation, by defining the limits within which a departure from the word-for-word system is allowable, and by giving reasons against a more extended use of idiom than they are disposed to allow.

The second remark I have to make is that I think this style of translation is both objectionable on *a priori* grounds, and is also practically condemned by the course of teaching universally advocated and pursued in the converse process of rendering passages from English authors into Greek or Latin. It is not, I suppose, contended that any mere verbal rendering of a Classical author can present the thought in the way we should naturally express it—in short, that it can ever be good English prose. Yet style and power of expression are most certainly looked for as one of the results of a high classical training. If so, that style of translation is surely to be condemned which does not profess to satisfy any artistic instinct, or claim to develop either the taste and fancy of the learner or to any great extent his reflective and comparative faculties. I should not have thought it necessary to speak at such length upon this subject, if it were not that the numbers of translations of this kind which have appeared and which continue to appear in print have en-

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couraged not only learners but teachers to rest satisfied with a literary standard far inferior to the requirements of true scholarship.

Again all the school manuals of Greek and Latin composition we possess are replete with cautions against the vice of literal translation. And whilst teachers are thus careful in the one case, it should equally be their duty, if only on grounds of mere convenience, to accustom a boy in construing to work up the thought of the Greek and Latin writer into language similar to that which he finds in books, and which he will be required to turn back again into Greek or Latin.

I now pass on to

II. *Idiomatic Translation.* I take it, this is what is understood amongst scholars when the word 'translation' is mentioned. Certainly I understand it so myself. But there is so little uniformity among the writers of this class, and the class embraces so many degrees of excellence, ranging from just above the mere word-for-word style to the highest triumphs of the art, that it is difficult to define its chief characteristics. If a description by negatives can convey any definite idea, I should say that a fairly good writer in this class is not, for instance, neglectful of the rendering of Greek particles, but neither is he afraid to miss them out when there is no certain equivalent for them in the English language. He is not afraid to use Active Forms for Passive, or Passive for Active, where anything is to be gained in rhythm, clearness or conciseness, nor to translate Participles where necessary by Finite Verbs, nor to put a full stop where his author has only a comma, nor to substitute a Demonstrative for a Relative Pronoun, a Coordinate for a Subordinate Clause, an abstract for a concrete expression. These and many other 'tricks' of translation, if I may use the term, are more or less familiar to him. Any one who wishes to see good specimens of this style has only to look at works which have earned a well-deserved notoriety amongst us, *e.g.* Davies and Vaughan's Plato, or Church and Brodribb's Tacitus. These are perhaps among the highest specimens of the translator's skill, and they contain further

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merits of style which are beyond the power of analysis to define. But if some of the refinements which will be noticed presently were accepted as part of the translator's ordinary stock-in-trade, there are points even in the books I have mentioned where corrections might here and there be made with effect; whilst as regards the mass of works of this kind a wholesale revision and remodelling would be necessary.

I have already mentioned that there are, so far as I am aware, no Canons of Translation, and the 'Notes' I am now offering are only intended to be of assistance in the possible framing of Canons hereafter. All I have been able to do is to overhaul a few of the multitude of translations which exist in print, and observe some of their merits and defects. The subject is a wide one and might be discussed at almost any length. I only quote here some half-dozen or more general tendencies with any suggestions or emendations that have occurred to me.

1. *The Relative Pronoun.* There is a tendency to translate literally the peculiar usage not much found in Greek but very common in Latin of the Relative at the beginning of a period. I mean in such passages as the following, "The Romans sent 4000 foot and 1000 horse into the territory of the Volscians. *Whom* when the Volscians perceived, etc." Schoolboys will go on translating thus for ever if no notice is taken of it. I do not find the expression adopted by the usual run of English prose-writers. It occurs in the English Bible, *e.g.*

"And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar.

Who immediately took soldiers and centurions and ran down unto them, etc." Acts xxi 31 32.

And in the Apocrypha there are two curious instances,

"Under what tree sawest thou them companying together? *Who* answered, Under a mastick tree."

And again, "Under what tree didst thou take them accompanying together? *Who* answered, under an holm tree." Story of Susanna 54, 58.

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The awkwardness of a literal translation may sometimes be avoided by substituting a comma for a full stop at the end of the preceding sentence; but it is scarcely necessary to say that the Latin use corresponds more commonly to our use of the Demonstrative with or without an introductory Conjunction.

2. *The Present Indicative.* A great deal of effect is lost in Translations by forgetting that the Present Indicative in the classical languages expresses two very distinct conceptions. It is an aorist or momentary Present, and it is also an imperfect or continuous Present. As an aorist Present it refers to the time *of* which you are speaking; as an imperfect Present it refers to the time *at* which you are speaking. ἐσθίω may mean, 'I eat' (at any given time), but it also may mean 'I am eating' (at the present). It is true that with a certain number of English Verbs this periphrastic method of indicating continuous time is seldom or never used, *e.g.* we almost always say 'I *wish* to go' rather than 'I *am wishing* to go;' but with a far greater number the usage has become habitual, *e.g.* 'Parliament *sits* at Westminster' generally means something very different from 'Parliament *is sitting* at Westminster.' In many kinds of composition, especially tragic and comic dialogue, the distinction between the two uses requires to be carefully marked. Yet the 'stock' translation of the Latin or Greek Present is the form more commonly restricted to the Aorist signification in English. ἐσθίω is almost always 'I eat,' seldom or never 'I am eating,' with translators. A sentence meaning 'your daughter is singing beautifully,' becomes 'your daughter sings beautifully,' a rendering which might often be absolutely misleading.

3. *Participles.* These fall under notice on two accounts (*a*) as forming supplementary predicates or playing the part of subordinate clauses, (*b*) as mere Adjectives. In the better kinds of translation the employment of coordinate or subordinate clauses to represent Latin and Greek participles appears to be fairly well understood. The worst kinds are sometimes shockingly indifferent to the uncouthness of a literal rendering of a Participle, but to quote examples would be needless.

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Any handbook dealing with translation as an art would of course draw careful attention to the point. I am more concerned now to refer to the cases where the Participle is construed *literally*, and to remark upon a point which sometimes escapes the notice of otherwise elegant translators, I mean the gain in neatness which results from placing the English Participle *before* the word with which it agrees. When this word is a Noun the advantage is not always so clearly seen, *e.g.*

Territa voce gravi surgit dea.

Here,

"The goddess, terrified by the loud voice, rises,"

is perhaps good enough English: and it may be a mere over-refinement to say that

"Terrified by the loud voice the goddess rises,"

is more elegant and pleasing to the ear. I certainly prefer the second translation myself.

But when the word in agreement is a Personal Pronoun, the advantage of the change, where it can be made, is more marked. Such expressions as, "He, having said these things, did so and so," "He, anxious to see what was going on, ran out into the street," etc., are obviously improved by the change I have mentioned. Equally is this the case when the Pronoun and Participle are in an Oblique Case, *e.g.*

μὴ νοσοῦντί μοι νόσον
προσθῇς. Eur. Alc. 1048.

I should translate "Sorrowing as I am, add not unto me another sorrow." In Bohn's translation I find, "add not a sickness to me already sick," which I do not like. It may be a matter of taste.

In Lonsdale and Lee's excellent translation of the Aeneid I find

aut gurgite mersum
unda feret. Aen. x 559.

"Or the wave shall toss *you sunk* within its eddies."

I should have preferred

"Sunk within its eddies the wave shall toss thee,"

Even at the risk of 'sunk' being referred to 'the wave' instead of to 'thee.'

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Of course if the Pronoun is emphatic it stands first.

"But *they, supposing him* to have been in the company, went a day's journey," etc. Luke II 44.

4. *Avoidance of ambiguity.* Following upon what has been said above is the question of general arrangement of words in an English sentence so as to avoid ambiguity. The danger is greatest, of course, with attributive words, such as Adjectives, Adjectival Pronouns and Participles. Owing to the advantage of having inflexions the Latin word is easily referred to the noun with which it agrees, but in English the want of such indications often renders it necessary that, in default of any other artifice for securing clearness of expression, the word in agreement shall *immediately precede* or *follow* the noun. I have no list by me of the many ambiguities I have observed which are created by neglect of this rule, but opening Thucydides I find

Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου, κ.τ.λ., which Dale translates,

"Thucydides an Athenian wrote the history of the war between the Peloponnesians and Athenians, how they warred against each other; *having begun* from its very outset," etc.

This may be fairly intelligible; but it is at least possible that an English reader might imagine at the first glance that the words 'having begun' belonged to 'they' rather than to 'Thucydides.' The possibility of a mistake might have been removed by translating *ἀρξάμενος* 'having begun *his* narrative,' or by putting a full stop after 'each other,' and beginning the next sentence with a Finite Verb.

The necessity for observing the rule that the word in agreement should be close to the Noun is paramount in the case of the Antecedent and the Relative. Take the following lines from Virgil:

> Corpus ubi exanimi positum Pallantis Acaetes
> servabat senior, qui Parrhasio Euandro
> armiger ante fuit. Aen. XI 30—32.

I have seldom met with the schoolboy who did not construe this, "Where the old man Acaetes was watching the

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laid-out body of lifeless *Pallas, who* was formerly armour-bearer," etc. And better translators than schoolboys sometimes fail to avoid this kind of ambiguity.

5. *Metaphor.* There is perhaps nothing which better tests the true literary taste of a translator than his rendering of Latin or Greek metaphors, and his employment of English phrases involving metaphor. It is a common remark in comparing the advantages of analytical as opposed to synthetical forms of speech that what the former lose in conciseness they gain in precision. The truth of this principle meets us over and over again in every page of a Classical author, more especially if he be a poet, when we come to express his thoughts in English, especially such as are clothed in figurative language. Our metaphors have a habit of particularising and giving circumstantial details, that the exact resemblance of the relation implied by the words may never fail to be understood. A few instances will show what I mean.

Horace says:

> Ergo Quintilium perpetuus sopor
> urget. Od. 1 24. 5 6.

Urgere is to press, oppress, or weigh down. But we do not often find an English writer saying that sleep 'presses,' 'oppresses,' or 'weighs down' *a man.* The tendency is to apply the action of the Verb to some special part, either of the object, as "sleep seals down *the eyes* of Quintilius," or of the agent, as 'sleep lays its heavy *hand* on Quintilius.'

In Horace, Od. 1 3. 26, we have

> Gens humana ruit per vetitum nefas.

This is usually translated "the human race rushes through forbidden wickedness," but I cannot persuade myself that "to rush through wickedness" is an acceptable English phrase. The "path of crime" is however a common enough metaphor, and perhaps "rushes down the paths of forbidden crime" suits the ear better, though not carrying with it the sense of encountering an obstacle which is implied in the Latin.

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Again in Od. IV 2. 13—15,

deorum
sanguinem, per quos cecidere iusta
morte Centauri

most translations have "by *whom* the Centaurs perished (or fell)." But per quos means "by whose hand" rather than "by whom"; we do not perish or fall *by a man* in English. This last example does not, it is true, contain any instance of a metaphor; but it illustrates the modern tendency to particularising. So sollicitam explicare frontem is "to smooth *the wrinkles* of a careworn brow"; in 'spirat adhuc amor' (Hor. Od. IV. 9. 10) it is perhaps 'the *spirit* of Love' who 'still breathes,' etc.

So also in translations from prose authors the expansion of the thought of a concise Latin phrase or the introduction of a suitable English metaphor often adds vigour and force, *e.g.* Cic. Verr. I 2.

hanc invidiam senatus inflammare.

To "inflame unpopularity" is not an English phrase that I am aware of. To "kindle" would here give less than the meaning, as it is implied that the fire was already lighted. To "increase" would give the general meaning at the expense of the metaphor. To "add fuel to the flame of unpopularity now attaching to the senate" would be the exactly corresponding English metaphor, and would give all the sense without introducing any qualitative change.

In Thuc. III 38, we have *μετὰ δεδοκιμασμένου λόγου*, "with a policy which has stood the test of time." Numbers of other instances might be quoted.

Many teachers may possibly object that the encouragement of such translations as those suggested above would develop either too much looseness or too much "floweriness" of style in beginners. Whether boys are likely to run riot in flowery language under any circumstances is perhaps open to question; but as regards looseness, the fault will lie with the teacher if he cannot instruct his pupils to avoid the misrepresentation or evasion of a thought in their translation. On the other hand *some* slight practice in free

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idiomatic translation, such as I have advocated, is defensible on the lowest ground. One knows the rubbish which boys often bring up as the Latin or Greek prose rendering of an English author. Their course of drilling in word-for-word construing into English has never prepared them for the reverse operation.

6. *Hendiadys and Zeugma.* There are certain grammatical figures which are supposed to belong more especially to poetry, *e.g.* the familiar coupling of two Nouns to express one object which is known as Hendiadys. I am inclined to think that some of these usages are not mere poetical tricks, but belong to the modes of expression of the language generally, and that a recollection of this fact will often suggest a neat English equivalent where literal translation would offend a fastidious ear. We have the phrase vi et armis, "by force of arms," common in prose. In Livy I 6, we have pubem Albanam in arcem praesidio armisque obtinendam avocasset, where praesidio armisque certainly means "an armed garrison." In Livy I 9, societatem conubiumque is not so much "an alliance *and* the right of intermarriage," as if the two were different things, as "the right of forming alliance *by* intermarriage." In the next chapter a literal translation of pro ardore iraque would be perfectly good English, but it might equally well be construed "to suit their fiery indignation," and (to take the lowest ground once more) careful observation of instances of this sort is of considerable help in writing Latin prose, where the number of epithets in agreement with Nouns is as a rule considerably less than in English authors.

The figure known as Zeugma, where a Verb belongs to two Nouns but is only used literally of one, is not perhaps consciously and designedly used by prose writers, with the exception of Tacitus; certainly there occur no such startling expressions as the famous

inceptoque et sedibus haeret in isdem

which may have been rather a daring experiment even for Virgil. But a Verb which can with perfect propriety belong to two Nouns in Latin is often untranslatable in English

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without the aid of a second Verb. How are we to turn the following from Caesar

Speciem atque opinionem pugnantium praebebant.
Bell. Gall. III 25,

except by some such sentence as, "presented the appearance and *suggested* the belief of their being engaged in the fight"? And it should be remarked as a distinct difference of idiom between the Greek and Latin languages on the one hand and English on the other that there is a prevailing tendency in the former to make the Nouns and Clauses of a complex sentence dependent on a single Verb, where we with our greater love of expansion and minute detail should make them dependent on more than one. Take the following passage from Livy,

"Extemplo convocato concilio scelera in se fratris, originem nepotum, ut geniti ut educati ut cogniti essent, caedem deinceps tyranni seque eius auctorem ostendit." (I 6. 6.)

It may be quite possible here to find a single Verb corresponding to ostendit which would fairly govern all the Nouns and Clauses in the sentence, and still read like a passage from an English historian. But I doubt whether the English writer would not prefer variety, and I should expect his sentence to run somewhat as follows—"he *relates* the story of his brother's crimes against him, *declares* the extraction of his grandsons with the circumstances of their birth and education and his recognition of them, and finally *announces* the murder of the tyrant and *avows* himself the instigator of the deed."

7. *Resolution of Composite Sentences.* An important point in translation is the breaking up of long composite sentences into lengths befitting the English of the present day. It is a proper observance of this principle which constitutes one of the chief merits of the translations most in esteem amongst us; and the neglect of it seriously mars, from a purely literary point of view, the value of such a work as Dale's Thucydides, which is tolerably faithful as regards verbal accuracy. Take one of the opening sentences of his second chapter of the first book, where eight subordinate

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clauses or phrases occur before the Verb of the sentence is reached.

"For as there was no traffic, and they did not mix with one another without fear either by sea or land; and they each so used what they had as but barely to live on it, without having any superfluity of riches, or planting their land, because it was uncertain when another should invade them and carry all away, especially as they had not the defence of walls; and as they thought that they might anywhere obtain their necessary daily sustenance, *they made little difficulty in removing;* and for this," etc.

I should prefer here to split up the eight subordinate clauses into one or two groups each consisting of a leading proposition with subsidiary ones ranged about it; after which might come the statement "they made little difficulty in removing," introduced by 'so,' 'consequently' or some such connecting word.

The above are a few out of many notes I have taken on the points where the art of translation might be improved. Many of them are taken for granted amongst scholars, but my object is rather to call attention to the want of some manual of elementary rules which would be useful to teacher and scholar alike, than to introduce any novel theories. It is a comfort to see that some old conventionalities of translation are gradually dying out. Boys are not now invariably taught to call Zeus "Jupiter" and Hephaistos "Vulcan"; there is perhaps a growing tendency to reproduce Homer's Argeioi and Achaioi and Danaoi in English dress, and not to conceal the charming variety of the original by calling them one and all "Greeks"; the Dardanidae are occasionally allowed to be "sons of Dardanus" as well as "Trojans." (There is not so much chance just yet of the poor Hellenes having justice done to their name, I am afraid.) But there is no one style of translation which is known to be accepted as more desirable than any other kind. In these days of competitive examination anything which may assist the scholar to understand precisely what it is that is required of him is desirable *per se;* and possibly Examiners might

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be benefited too. At present each Examiner has to form his own standard of excellence in estimating the work of candidates, and the same work is often very differently estimated by different Examiners, all perhaps men of eminence; because each expects attention to certain details which others think of minor importance, or disregards certain portions of the result which have really cost much time and labour to produce. If any one hereafter thinks it worth while to publish such a manual as I have suggested, I for one shall welcome his attempt with great pleasure.

Mr. KEMPTHORNE suggested that a good basis for some system might be found in an observation of the essential differences between the habits of the Classical languages, and English:—especially such as arise from the inflexional character of the former (*e.g.* the habit of putting important words in prominent places, irrespectively of their being subject or object), and again, such as are due to the poverty of the Latin language in past participles—as the use of *quum* with the imperfect and the pluperfect of the subjunctive.

Tuesday, November 7. Rev. Professor KENNEDY, President, in the Chair, the following officers were elected for the next year.

President: Rev. Professor J. E. B. Mayor.

Vice-Presidents: Mr. Munro, Prof. Kennedy, Dr. Hort.

The following new Members of Council were elected:

Prof. Skeat.
Mr. Jackson.
Mr. Nixon.
Mr. Cullinan.
Mr. Allen.

Mr. Sandys was re-elected Treasurer, and Mr. Lewis Secretary.

A vote of thanks to Professor Kennedy, the retiring President, was carried unanimously.

The Secretary presented the following report:

"The Council begs leave to congratulate the Cambridge

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Philological Society on the completion of its seventh year: during the past year seven new members have been added to our list, which now contains 124 members. Mr. Paley's *Commentarius in Scholia Aeschyli Medicea* has been sent to each member of the Society, as well as the current number of the Cambridge Philological Journal.

Seven meetings have been held during the past year and several papers of permanent interest have been read and published."

The following new member was elected,

E. A. Beck, Esq., M.A., Trinity Hall.

Professor KENNEDY, commenting on *ὑπονοῶν πρότερον ἐλάσσοσι τὸν σῖτον αὐτοῦ ἐσπέμπειν*, Thucydides IV 30. § 3, suggested that *αὐτοῦ* was here the genitive equivalent to *αὐτοῦ τοῦ σίτου than the corn itself*, and translated the whole clause *suspecting that he was sending in the corn for a smaller number than itself*, i.e. smaller than the number of rations imported according to the terms of the armistice. For Demosthenes, the shrewd Athenian, familiar with the trading tricks of the Agora and Peiraeus, would at once discern a double motive which might tempt the Spartans to overstate the number of men: first, that they might send in more food, and so enable their troops to hold out the longer: next, that they might deter the Athenian commander from entering the island and attacking their friends.

Professor MAYOR made the following remarks on the two editions still in progress of Forcellini's Lexicon. As De-Vit's edition of Forcellini (in course of publication at Prato since 1858) is now complete from A—Z, only the preface and a few fasciculi of glossary being still due, it seems worth while to call attention to it. The onomasticon, of which nothing has been issued since 1876, comprises A, B (vol. VI pp. 179), C–Criscins (VII pp. 1–496). The rival edition of Corradini, published at Padua, as yet only extends to Phoenix (III p. 704): an onomasticon is promised, but no

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portion has appeared. In general the difference between the two editions may be summed up thus. De-Vit has much the larger vocabulary, and his additions to the original stock of Forcellini are in great measure independent: Corradini has very few words wanting in De-Vit, but has in general much longer articles on common classical words; the additional matter however is due, not so much to him, as to Döderlein's Synonyms, to Freund and Klotz. Down to the word Phoenix De-Vit has 3093 pages, Corradini 2611, but as Corradini's pages have three columns, and contain more matter by about one-fifth than De-Vit's, the difference is pretty well balanced. In order to test De-Vit I compared his lexicon from A–AF with an annotated copy of White, noting for the most part only articles entirely wanting in De-Vit; where no reference is affixed below to such words, it may generally be supplied from Paucker (see his 'meletemata lexistorica altera' Dorpat 1875, where is an index of his collections up to that date).

From E–EF I compared De-Vit with Corradini, not in detail, but with respect to the extent of the vocabulary. Corradini, so far as I have observed, has many more errors of the press than De-Vit.

abacina spatia Plin. 35 § 2.

abarticulamentum.

abdicabilis.

abinde Commodian. apol. 362, 492.

ablingo evang. palat. 361 a 7. Marcell. Empir. de medicam. p. 276^{e}HSt.

abluvio Hygin. grom. p. 124 cet.

abnegantia=*ἀποστέρησις* Hermas mand. 8.

absorbo Iren. IV 38 § 4 fin. absorbi. ps. 34 25 (Germ. Corb. Mozarab.) -imus. Cf. Ott. in Jahrbb. 1874 p. 834.

absorbitio Aug. in Zeitschr. f. d. österr. Gymn. 1873 269. Migne's patrologia CVI 1370 (? 1378)^{a}.

abstineo § 1. In Liv. I 1 § 1 the dative is now read Aeneae Antenorique . . . omne ius belli Achivos abstinuisse. De-Vit and White have the ablative.

acceia Levit. II 17 Ashb. Labbe gloss. *ἀσκαλάφη*. Diez

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Wörterb. 1^3 5. Rönsch in Lemcke Jahrb. f. rom. u. engl. Lit. 1874 184 seq. Ital. acceggia, Fr. dial. acée, a snail.

accensio.

accensor only gloss cited. It occurs in Aug. in Io. tr. 23 3. Aristot. rhet. III 2.

acceptatio Beda II 120 27 Stevenson.

acceptatius Sen. ben. II 7 § 3.

accersire. accersitor. accessibiliter (given by Corradini). accidia (*ἀκηδία*).

accidiosus. acciduus Paulin. Nol. ep. 17 2.

accinctus subst. acclamatorius. accommode.

accubitor.

acrum *δριμύ* gl. schol. Iuv. x 153 (Corradini has other exx.). acerissimus Migne xc 125ª.

acies Amm. XVIII 3 § 7 apud hominem loqueretur vitae potestatem et necis in acie linguae portantem. XXIX 1 § 19 hominis mortem in acie linguae portantis.

acora. acquisitor. acrobystia Mosis assumptio 8 22 p. 104. l. 25 Hilgenfeld. actionarius. acupictura. adalgidus (in Corradini). adarmo. adaudio. addictor. addiscibilis. Right quantity in additīcius and adiectīcius, but the *t* is retained. addivino Plin. cited, where the simple verb is now found. The compound in Iren. II 13 § 8.

addere aquam either for quenching a fire Tibull. II 4 42. Ov. rem. 552; or for irrigation Cato r. r. 151. Ov. Pont. I 8 46.

adducibilis. adductus § 7 the comment *qui gravitatis, vel etiam tristitiae signum est,* which Freund and White print as words of Suet., is in italics.

adescatio. adhaerentia Tert. Marc. IV 24. adhaesio Aug.

adhuc Iren. III 21 § 10 de adhuc virgine.

adhuccine wrongly spelt for adhucine, which Corr. has.

adhumeralis. adindico. adingredior. adinspiratio.

adintellego. adiaceo Iren. II 28 §§ 2 f. 3 Deo=*ἀνάκειται* 'is a property of.'

adicio abs. Cels. IV 20 p. 146 13 adicit periculo vomitus biliosus. III 2 1 p. 108 22. VII 4 § 4 p. 268 29. 21 § 1. with dat. often in Cels. never with *ad* (VI 6 § 1 p. 227 15 *eo.* IV 16

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p. 142 fin. *quo*). *adice quod* Sen. ep. 85 § 12. 94 § 26. Plin. pan. 53. Quintil. *adiecto* with inf. Tac. ann. IV 70 (this last and one place of Celsus cited by Corradini).

adiocor. adiunctor. The traditional error in Cic. Att. VIII 3 § 3 ille Galliae citerioris (for ulterioris) adiunctor is retained by De-Vit and Corradini, as by White; Klotz has a further corruption *cisalpinae*.

adiuvatio. admentior Iren. II 30 § 9. adminicula=ministra. admiraculum. admolio.

admoneo § 1 no example of the constr. c. inf. earlier than Virg. given, and White confines it to 'poets and writers of the post-Aug. age.' See ad Herenn. II § 31.

adoptive Iren. IV 20 § 5. adoptulus. adordinatio Iren. V 36 § 2. adunatrix.

adunitio=ἕνωσις Iren. IV 33 § 11. V 1 § 1. 6 § 1. adunio id. III 18 § 7 pr. -itus id. V 1 § 3. 6 § 1 27 § 2 fin. adversarietas.

adversatio 'only in Tert.' White. Add Sen. dial. III 4 § 3. Iren. IV 16 § 5.

adverse=coram Serv. Aen. X 226.

adversim Claud. Mamert. de statu an. I 25 § 2 (cited by Corradini).

adviabilis. aegrimonium (wanting in Corradini) only gloss cited exc. de idiom. gen 6 9 (Keil gramm. Lat. IV). Matt. 8 17 interp. Isid. aegritas [Cypr.] adv. Iudaeos 5.

aegritudinalis. aegrotabilis. aemulativus. aenigmatizo.

aeonius Iren. I 22 § 1.

aequiparabilis only cited from Plaut., whence Freund and White says 'only in Plaut.' yet see Sid. ep. V 10. Corradini (after Klotz) adds Prud.

aequiperativus.

aequipollenter schol. Vindob. Hor. a. p. 19 cet. schol. Luc. II 315. 705. IV 665. 746. 765. (Corradini cites schol. Luc. I 23. 99).

aequiportio. aequiremus.

aequisonatio Boet. mus. V 12.

aequivoco schol. Luc. I 196 (cited by Corradini). -atus Rustic. c. aceph. col. 1224 Migne.

aequus II § 6 De-Vit, Corradini (4ª c) and White (II A

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2 d) have the false reference Tibull. (for Prop.) III (=IV) 17 (18) 28 aequus in hoste fuit. White's carelessness is the greater, as he cites Burman, who did not edit Tibullus. § 21 the traditional false citation (also in Corradini and White) Sall. Iug. 39 (read 35 § 7) magis ex aequo bonoque (not *et bono*) quam ex iure gentium.

aeracius denarius Vitr. III 2 § 8.

aereus De-Vit, Corradini and White Aen. VII 682 for 615 aerea cornua.

aërivagus.

rerumna § 3 the 'vetus poeta' cited (in De-Vit and White) from Cic. Tus. III c. 14 is Ter. Ph. 242, and so Corradini cites the passage.

aes § 7 De-Vit, Corradini (III 1) and White make aera in Hor. c. IV 8 2 'money' instead of 'bronzes.'

aesculor χαλκολογῶ Dosith. gramm. p. 59 K.

aestima Pott in Zeitschr. f. Alterthumsw. 1853 p. 486.

aestĭvitas Venant. Fort. c. III 12 30.

aestivosus so Detl. reads in Plin. XVII § 139. XVIII § 83. XX § 22 cet.

aestuale tempus schol. Luc. VI 335.

aeternaliter.

aeternus § 2 aeternum ver occurs not Ov. m. v 391 (De-Vit) and White; the reading there is *perpetuum ver est*) but I 107 *ver erat aeternum.* Klotz and Corradini cite I 116, where we read *Iuppiter antiqui contraxit tempora veris.*

affabre not Cic. Verr. 2 5 (De-Vit) or 2 Verr. 5 14 (Corradini) or I Verr. 2, 5 (White), but Verr. act. I § 14.

affamen 'only in App.' (White). Also in Iuvenc. hist. evang. I 90 (Corradini). Baron. 626 38.

adfectata=ἐπιτηδεύματα Levit. 18 3 Ashb.

affectionalis. affestino.

affirmanter Hertz reads in Gell. adfirmant.

afflatorius schol. Bern. Luc. I 151 (Corradini).

affluitas. affluxio.

E the letter. Corradini and De-Vit independent of one another; the former more complete; he borrows from Klotz and Freund.

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Corradini gives a translation in It. Fr. Sp. Germ. Engl. De-Vit in It. only. Neither of them contain everything that is in the German edition.

De-Vit has (and Corradini wants) ebaefalitis, ebeatus, ebenitis, ebenotrichon, ebeo, ebrema, ebriatus, ecragino, ecthesis, Eden, edi medi adv. iurandi, edominor, educamen, educatorius, edulcoratus, effeminatorium, effatuus, efficabilis, efficabiliter, effícticius, effigium, effrondeo (wanting effrondesco, which Corradini correctly gives; the one example cited has -uit), effulgentia, effulsio, effurior, effusibilis, effuso, effusorium, effuto.

Corradini only has ecclesiecdicus, echedermia, efformo (v. l.).

Each has some quotations wanting in the other: Corradini often gives the more minute reference, to section, where De-Vit refers only to chapter; some articles (*e.g.* ecce, ecqui, ecquis, ēdo, edūco, edŭco, efficio, effodio, effundo) are much fuller in Corradini.

Mr. Lewis called attention to a bi-lingual inscription (Latin and Syriac) recently found on a slab of sandstone 6 ft. by 2½ ft. under a reclining female figure at South Shields, which appeared to read as follows:

DM · REGINA · LIBERTA · ET · CONJVGE
BARATES · PALMYRENVS · NAT · IONE
CATVALLAV.NA · AN · XXX

רגינא בת חרי ברעתא חבל

which last line Professor Wright translated

Regina, liberta τοῦ Barate. Eheu!

and commented on the remarkable fact of a Roman soldier enlisted from Palmyra having erected this monument to his wife *Regina*, an emancipated slave of British birth, by tribe a Catuallaunian, who had died at the early age of thirty years, and apparently without offspring.

He observed that if all the dots in the second and third lines be taken as marks of division, a slightly different rendering might be given.

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Thursday, November 28. The Rev. Professor J. E. B. Mayor, President, in the Chair, the following new member was elected:

Rev. H. E. Maddock, M.A., Clare College.

Mr. Wratislaw made the following remarks:

Horace Epod. v 87, 88.

"Venena magnum fas nefasque non valent
convertere humanam vicem."

He observed that we find *vicem*, 'on account of,' in Epod. xvii 42 infamis Helenae Castor offensus vicem: "Castor offended on account of the defamation of Helen." Hence 'humanam vicem' would be equivalent to 'hominum vicem' ='on account of human beings.' Was it not a mere representative of the Greek phrase *ἀνθρωπίνην χάριν*? If this were accepted, the passage would run very simply and intelligibly: "Drugs cannot alter (or turn upside down) the great rule of right and wrong on account of human beings."

Pindar Nem. i 8, 9.

ἀρχαὶ δὲ βέβληνται θεῶν
κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.

He asked, would not the most natural way of understanding this passage, considering that the human victory was won shortly after the foundation of Aetna, be: 'And the commencement of the gods, *i.e.* the foundations of their temples at Aetna, have been laid contemporaneously with the divine exploits of Chromius'? He could not accept Dissen's equation: "Initia Deorum posita sunt"="initia a diis posita sunt."

Pindar Nem. i 18.

πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλών.

He observed that it was usual to consider *καιρόν* governed by *ἐπέβαν*. As however it was quite indifferent whether *ἐπιβαίνω* were constructed with an accusative, a dative or a genitive, would it not be better to take *καιρόν* as the object of *βαλών*, and translate: 'I have stepped (or mounted) upon many things, *i.e.* discussed many subjects, without striking due proportion with the dart of falsehood'?

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Pindar Isth. II 39, 40.

οὐδέποτε ξενίαν
οὖρος ἐμπνεύσαις ὑπέστειλ' ἱστίον ἀμφὶ τράπεζαν.

He thought the word ἐμπνεύσας, which indicates activity and not cessation on the part of the wind, was fatal to the explanation proposed by Lobeck and adopted by Dissen and Donaldson, the last of whom translates: "Nor did the favouring breeze which blew around his hospitable table ever desist from blowing, so as to compel him to furl his sails." Besides, sailors do not generally furl, or rather, lower their sails from too little but from too much wind. He would translate: "Nor did the favouring breeze around his hospitable table ever blow so hard upon, as to lower, his sail," and explain by supposing that the multitude of guests that arrived was never too much for his hospitality, but on the contrary it was as extensive as it possibly could be. He would compare Hor. Od. II 10. 23:

Contrahes vento nimium secundo
turgida vela.

Pindar Isth. VII 43.

μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα
δὶς ἐγγυαλιζέτω ἄμμιν.

He could not find any explanation of the word δίς. Dissen explains: "causa sit, ut *iterum* in manus sumamus folia suffragiorum litigiosa." But δίς, "twice," cannot="*iterum*," "a second time;" or if so, when was the first time? Was it when Ζεύς rebelled against Kronos? For his own part he would propose to understand δίς in its ordinary acceptation, and to consider the first time to refer to the proposed voting between Ζεύς and Ποσειδών as the suitors of Thetis, and the second to that between Zeus and the son mightier than his sire, whom he would endeavour to oust from his throne, which would be the inevitable result of such a marriage. In simple language the sentiment would be: "Let not Thetis be the cause of two quarrels amongst the gods. Let her rather be the cause of none."

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Soph. Oed. Rex 210.

τᾶσδ' ἐπώνυμον γᾶς.

He observed that it did not appear to him that the passages cited in proof of Bacchus either receiving his name from or giving his name to the land of the Thebans bore out the idea either way. Only adjectives or adjectival expressions were cited, as *Βακχείᾳ Θήβῃ*, on the one hand, and *ὁ Θήβας ἐλελίχθων Βάκχιος* Ant. 154 and *Καδμείας νύμφας ἄγαλμα* Ant. 1115, on the other. As, however, the *ἥρωες ἐπώνυμοι* were also *patrons* of the countries or demes to which they belonged, might not *ἐπώνυμος* be here used in the secondary sense of 'patron'? He admitted that he could not produce direct evidence in favour of this view, but submitted that it alone fulfilled the conditions of the passage.

Soph. Oed. Rex. 422, 423.

ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών.

All the commentators that he had seen persisted in taking *δόμοις* as a local ablative and *ὅν* as directly governed by *εἰσέπλευσας*; thus, to his mind, utterly destroying the picture of the marriage hymn and procession to the future home of the wedded pair. There were plenty of instances of datives following compounds with *εἰς*. Euripides alone gives us seven. Then he would understand *ὅν* as the cognate object of *εἰσέπλευσας*, the processional hymn being equivalent to a kind of *πλοῦς*, to which the epithet *ἄνορμος* might with great propriety be applied. "When thou thoroughly understandest the marriage hymn, with which (with no haven at the end of it) thou enteredst into thy home, after enjoying a fair voyage."

Thucyd. VIII 14. 2.

τοῖς δ' ὀλίγοις παρεσκεύαστο ὥστε βουλήν τε τυχεῖν ξυλλεγομένην.

He noted absence of article. *βουλήν* not *τὴν βουλήν*. 'Preparations had been made by the oligarchy, that *a* council should just then be assembling.' *A* council, not *the* council. Thucydides means that it was a packed quorum.

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Thucyd. VIII 31. 2.

ὡς δ' οὐκ ἐσήκουον, ἐσβολὴν ποιησάμενος τῇ πόλει, οὔσῃ ἀτειχίστῳ.

He could not agree with Poppo and Arnold, that *προσβολήν* is rather to be expected than *ἐσβολήν*. The solution is to be found in the words *οὔσῃ ἀτειχίστῳ*. The city was unwalled; so Astyochus got right in and was driven out.

Thucyd. VIII 86. 3.

τῶν τε πεντακισχιλίων ὅτι πάντες ἐν τῷ μέρει μεθέξουσιν.

He thought that this passage seemed absurd because the construction was not properly understood. Take *τῶν πεντακισχιλίων* as genitive after *πάντες*, as in cap. 75. 3 *Σαμίων πάντες*, and all difficulty ceases.

"And that all of the 5000 should participate in their turn."

In what were they to participate? Turn to cap. 93. 2 and it is plain. We there read *λέγοντες τούς τε πεντακισχιλίους ἀποφανεῖν, καὶ ἐκ τούτων ἐν μέρει ᾗ ἂν τοῖς πεντακισχιλίοις δοκῇ τοὺς τετρακοσίους ἔσεσθαι,* "saying that they would both nominate the 5000, and that the 400 should be from these in turn, in whatsoever way should seem good to the 5000."

All the 5000 were to "participate in their turn" in the office and power of the 400.

Thucyd. VIII 103. 2.

οἱ δὲ Ἀθηναῖοι ψευθέντες τῶν σκοπῶν.

He thought that surely *ὑπό* would have been required, had Thucydides meant to say that the Athenians were deceived wilfully by their scouts. He rather understood that they were deceived or disappointed *in* their scouts, and that Thucydides was speaking of the inefficiency, and not the treachery of the Athenian look-out service.

Mr. FENNELL read two papers on Pindar's Olympians, of which the following is an abstract only, as his edition of the Olympian and Pythian Odes now in the press will discuss the points in full.

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Pindar Ol. III 8, 9.

φόρμιγγά τε—πρεπόντως.

Mr. Fennell pointed out that *τε* after *καί* in this passage coupled the flutes more closely to the voices than the cithern was coupled to either, if his view of the conjunctions was right, namely, that in such cases *καί* coupled a *class* of ideas to the preceding idea, while *τε* coupled members of that class. The connexion of the flutes and voices was illustrated by the adjective *πάμφωνος* (cf. especially Ol. VII 12), 'playing all the air,' applied by Pindar only to flutes and music accompanied by flutes. Mr. Fennell briefly discussed the musical questions involved in the explanation of the mixed accompaniment. With regard to the conjunctions *καὶ—τε*, Mr. Fennell showed that his view was applicable to Pyth. I 42 (also *ib.* 37–40), IV 147–149, Nem. IV 74, 75, Frag. 120 Bgk. [107 Böckh]; and that Ol. XIII 109, Ol. VII 85, 86, were not cases in point, as in these passages the second *τε* in each case refers back to a previous *τε*, which pertains to a class the members of which are coupled by the *καί*. In Pyth. VIII 99, 100 the mortals are coupled to Zeus by *καί* and are divided into three portions coupled by *τε*, the middle portion consisting of two brothers coupled by *καί*. The following passages support Mr. Fennell's view more decidedly against T. Mommsen, who generally makes a pause before *τε* following a *καί*; Nem. III 60, IV 8, 75, Ol. XII 17, 18, Pyth. X 4, 5, and especially Pyth. XI 60–62. The conclusion drawn from the above observations was that Pindar was very precise in his use of these conjunctions.

Ol. VI 73, 74.

The usual reading is *τεκμαίρει | χρῆμ' ἕκαστον· μῶμος ἐκ δ' ἄλλων κρέμαται φθονεόντων τοῖς (Ὀλυμπιονίκαις) κ.τ.λ.*

Mr. Fennell proposed *τ. | χ. ἕκαστον μῶμος· ἐκ δ' ἄλλων, κ.τ.λ.* MSS. have *μῶμος δ' ἐξ* against scansion. Mr. Fennell held the error to be due to the separation of *μῶμος* from the previous sentence, to which he restores it, rendering 'Cavil affords ground for true inference as to every transaction. For owing to the envy of others it hangeth o'er, etc.' Dissen

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interprets *probat res quemque*, cf. Ol. IV 18; Don. 'it is indeed money which distinguishes a man,' cf. Isth. II 11. Mr. Fennell could not catch a satisfactory line of thought on either view. His slight emendation fell in thus: 'Your family have been prosperous and famous. True you are troubled by the envy of the Syracusans, but their cavil is the best evidence of your success and worth.' Thus the poet consoles the victor for his trouble by a flattering turn. That hostile criticism bears even stronger testimony to real merit than eulogy is now a truism; but it was scarcely so in Pindar's time. If the original reading had been that suggested, it might have easily perplexed critics, and so have become corrupted.

Mr. LEWIS offered a few remarks upon the following Latin epitaph on a Templar in leonine elegiacs and mixed Roman and Lombardic characters, which had been lately transcribed by Mr. F. A. Floyer of King's College, at Ascalon, from a marble slab, lying amongst rubbish about fifty yards due east of the city wall.

ƆARŒSCNAVD . NVGO : SALOMONIS :
DŒdVILIVGO . TŒMPLI : MILICŒ : PVI
Ɔ : ŒXIMIŒ : ƆILŒS : BŒLLATOR :
PORGIS : PŒD : ŒS : ASSILIAGOR

NOSTIBVS : NORIBILIS : CVMSOCI
IS : NVMILIS : TORMŒNGI : STRÆG :
ICTV : LAPIDIS : TVMVLAGVS : VI :
LŒGIT : GITVLO : COƆIT : NOC : TVMVLO

1879.

Thursday, February 13. The Rev. Professor MAYOR, President, in the chair, the following new members were elected:

N. McColl, Esq., M.A., Downing College.
P. H. Clifford, Esq., B.A., Christ's College.
Rev. H. W. Fulford, B.A., Clare College.
J. P. Postgate, Esq., B.A., Trinity College.

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Mr. MUNRO read a paper:

1. On the fragment of Lucilius in Cicero de Fin. II § 23 quibus vinum defusum e pleno sit, hrysizon, ut ait Lucilius, cui nihil dum sit vis et sacculus abstulerit. He argued that none of the editors of Cicero or of Lucilius had seen that Cicero is adapting the words of Lucilius to his own indirect sentence; that the 'quibus' and the first 'sit' belong to Cicero, not to Lucilius; that the second 'sit' and 'abstulerit' were in the original 'est' and 'abstulit'; that 'hrysizon,' the oldest form of the corruption, is a manifest Greek word, is in fact *χρυσίζον*; that the fragment is no elegiac couplet, but forms two imperfect hexameters, and must be placed therefore in the 'libri incerti,' not in the 22nd, where Mueller and Lachmann put it; and that Cicero's changing the syntax, and thereby the rhythm, of his original made it awkward for him to quote Lucilius in full. Lucilius' words probably were:

Defusum e pleno, *χρυσίζον*,
cui nihilum est viri, set sacculus abstulit [omne].

Mr. Munro illustrated from the De Finibus Cicero's frequent habit of quoting the old poets in this fragmentary way, by which he often gained in emphasis. Mr. Munro illustrated *χρυσίζον*, applied to wine, from Athenaeus: 'defusum' from Horace Sat. II 2. 58, the only place where it occurred in a sense exactly the same, and from Martial: 'viri' from Lucretius and Pliny; the nomin. 'nihilum' from Cic. pro Caecina.

2. Mr. Munro next compared the fragments of Lucilius, occurring severally in Cic. de Fin. I § 7; de Orat. II § 25; Pliny Nat. Hist. Praef. § 7. He argued that they probably all come from the 26th book, the earliest of Lucilius' works, and from the same portion of the first satire of that book; that Pliny is citing the beginning and the end of a passage which was quoted in full by Cicero at the beginning of his De Republica; that Pliny has by a slip of memory put Persium (whose first name was Gaius, not Manius) in the place of another learned man. He reconstructed what remained of the passage as follows:

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Nec doctissimis *scribuntur haec neque indoctissimis :*
Persium non curo legere, Laelium Decumum volo :
. . . . . Manium
[Persium] haec *ego* legere nolo, Iulium Congum volo.

Pliny's slip in 'Persium' very probably involved one in 'legere': Lucilius may have written something like 'Manium *Gellium aestumare* (*haec censere*) nolo, cet.'

Mr. Munro then proceeded to connect with the above, as part of the same dialogue of that satire, two other fragments in Festus, p. 273, and Nonius, p. 351. The former he would constitute thus :

Quo facetior videare et scire plus quam ceteri
pertisum hominem, non pertaesum, dicere erumnam negas ?

The other very corrupt passage he would correct as follows: doctior quam ceteri Si esse omittis (ceteris is asa mittis *cdd.*), mutes aliquo tecum satiram fac tuam (satrafa acutia *cdd.*).

He discussed next the age of Lucilius, and maintained that he must have been born eighteen or twenty years before the date assigned by Jerome, specially founding his argument on the De Finibus I 7 Scipio vero et Rutilius multo etiam magis: quorum ille iudicium reformidans Tarentinis ait se etc. This proves that some of his Satires were published before Scipio's death B.C. 129. If Jerome's date is correct, Lucilius must have published Satires before he was nineteen. At the same time it is not likely he was born so soon as B.C. 180; and his enemy Lupus was not Lentulus Lupus who was censor B.C. 147. Was Scipio an interlocutor in the first Satire of book 26 ?

Thursday, March 6. The Rev. Professor MAYOR, President, in the chair, the following new member was elected :

J. H. Flather, Esq., B.A., Emmanuel College.

A paper by Mr. PALEY was read, in which he sought to find a clue for the explanation of Aeschylus Choeph. 691–699, especially the lines (thus emended) :

νῦν δ' ἥσπερ ἐν δόμοισι βακχείας καλῆς
ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφεις,

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in the frequent occurrence on Greek vases of a written name with the attribute *ΚΑΛΟΣ*, and offered the following version, "But now that very revelry in the house which she called its *fine doings*, and for a cure of which she trusted to the future, you write in plain characters for all to read as now present." He noted the double sense of the passage—Clytemnestra's view of festive joy at the reported death of Orestes, and Electra's view of the disgraceful doings in the house; and he compared the parallel passage of Sophocles' Electra 773.

He concluded by remarking on Aeschylus's use of δελτοῦσθαι, and enumerating the various passages (*e.g.* Agam. 241, 801, Theb. 646), in which that poet speaks of pictures and painting.

Mr. MADDOCK called the attention of the Society to a marble tablet, figured by Gruter (p. 1049) among the Christian Antiquities of ancient Rome, and referred to by Mr. E. B. Tylor in an article on "Backgammon among the Aztecs," which appeared in Macmillan's Magazine for December last. On this tablet was engraved a *Tabula Lusoria*, closely resembling a modern Backgammon Board, with Christian symbols and a Greek inscription between the points. Of the inscription he proposed the following reading:—

ὧδε πεζόντοις τὰ βόλια Ἰησοῦς Χριστὸς νικᾷ καὶ ποιοῖ
τοῦ ἐγράψαντος ἄφ(εσιν), καὶ πεζοντέοις τὰ βόλια. Ἀμήν.

He gave reasons for hesitating to adopt the traditional rendering of this inscription, which was proposed by Salmasius in his Notes on the Life of Proculus by Flavius Vopiscus, and which has been generally adopted by writers on this subject. He pointed out that from the occurrence of the word "Amen" at the close of the inscription it was evidently a prayer; and that there must have been some reason for the use of the aorist participle in one part of the inscription and of the present participle in other parts.

He also gave reasons for rejecting the common opinion that the tablet was intended to be used in actual games. He suggested that there might be a play on the words

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παίζειν τὰ βόλια, with reference to the use of the word *βάλλω* and its derivatives in Hellenistic and Ecclesiastical Greek, in connexion with "casting" offerings into the treasury or poor-box. He adopted, with slight alterations, suggestions thrown out by de Pauw and D'Orville, and proposed the following rendering of the inscription: "For those who make their throws in this manner (*i.e.* into the poor-box instead of on a gaming-table) Jesus Christ gains the victory, and may He work out the forgiveness of him who inscribed the tablet, and do the same for those who in this way make their throws. Amen." He suggested that the tablet might have formed the lid of a poor-box, or might have been set up near the place where the offerings were made.

He also called the attention of the Society to the fact that the division in the middle of the board separated the points into two groups, containing respectively five and seven points, and not six in each, as in our present boards. He did not think this could be due to a careless mistake on the part of the engraver. He suggested that, as Isidore mentions that there were six points in each table in the boards of his time, the engraver might have, in this case, intentionally varied the arrangement of the points to introduce the sacred number seven. In any case he thought it remarkable that in this tablet we had reproduced, in one set of tables, the number of lines in the *Πεττεία* mentioned by Sophocles, in a fragment of the "Nauplias Pyrkaeus" preserved by Julius Pollux. He then discussed the question whether the original number of points in the board were twelve, to represent the months of the year, as was suggested by Ovid and maintained by many writers in the middle ages, and by Persian writers on the similar game of *Nerd;* or again, whether the number arose from its being a multiple of six, and was adopted to suit the number of sides of a die—a view supported by Martial and maintained by Becq de Fouquières; or whether, as was stated by Julius Pollux on the authority of Sophocles, five was the number of lines in the original game, from which draughts and backgammon diverged.

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He gave reasons for adopting this last theory, as by it we could give a reason for the number of men used in the game, and could explain the origin of the board used at draughts as well as that used in backgammon.

He then tabulated the games of these classes played in Greece and Rome, and showed the great similarity there was between the Greek game of *plinthium* and the Latin *ludus latrunculorum*.

He pointed out that, in the time of Plautus, the men used in this game were called *calces*, and referred to the proverbial expression (*ad incitas redactus*). It was not till the time of Augustus that the men were called "latrones" or "latrunculi," while Seneca, according to the older editions, always wrote the word "laterunculi."

He suggested that as "later" was the equivalent of πλίνθος, laterunculus might be regarded as the equivalent of πλινθίον; and that the game was originally called "ludus laterunculorum" the game of Squares or Chequers, to distinguish it from the *ludus duodecim scriptorum*, the game of the twelve lines. As we know from Martial that the games were, as with us, played with the same men on opposite sides of the same board, he suggested that it was more probable that the name *latrunculi* originally referred to the squares on which the game was played than to the men used in the game.

Thursday, March 20. The Rev. Professor MAYOR, President, in the chair, the following new member was elected:

W. H. Williams, Esq., B.A., Trinity College.

Professor KENNEDY made the following remarks on

νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης
οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς
λέξασα κἀκτείνασα φαιδρόνους, δίκην
Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.

Aesch. Agam. 1156–59,

where κἀκτείνασα is Canter's correction of the MS. καὶ κτείνασα.

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"I shall first state why I failed to suspect the genuineness of these words.

(1) In the application of the term *κυών* to Clytemnestra there is nothing which should lead us to expect an extension of the metaphor to the next words. Shameless women (and men too) are again and again so named: see Liddell and Scott (Lex. in v. *κυών*); and Aesch. might bear in mind that Clyt. had called herself *κυών* in the good sense of a faithful guardian (566), and now from Cassandra's point of view supply the epithet *μισητή*. The context would confirm this notion. Having just before described Aegisthus as a cowardly lion, why should Aesch. call Clyt. *κυών* in a strictly material sense, and superadd simile within simile, *δίκην Ἄτης λαθραίου*, capping all by giving her other titles, *ἀμφίσβαινα, Σκύλλα, Ἅιδου μήτηρ*?

(2) Hence I did not suspect *λέξασα* as referred to *γλῶσσα*. That 'a tongue' should *speak*, what more natural? *ἐκτείνασα* in the sense of *lengthening speech* I took to be a reference to what Agamemnon said, in Cassandra's hearing, to Clytemnestra (847), *μακρὰν γὰρ ἐξέτεινας*, while *φαιδρόνους* might either express the outward semblance of joy, or that real joy which the designing murderess felt in the prospect of her vengeance; see 1167, 1320–23.

(3) The phrase *τεύξεται κακῇ τύχῃ*, though poor as English, is not so in Greek idiom, the emphasis falling entirely on the epithet *κακῇ*. See 1416–17, *αἰνεῖς . . . κακὸν αἶνον*. I saw some difficulty in the accus. *οἷα*, but as this case sometimes occurs with *τυγχάνειν* in Homer, considering also the distance from its verb, I thought the objection not insuperable.[1]

Now let us give the lines as read by Tyrwhitt and Madvig, noting their changes by asterisks: *λείξασα* being Tyrwhitt's conj., the rest Madvig's:

νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης
*οὐκ οἶδεν *οἷα γλῶσσα μισητῆς κυνὸς*

[1] But *οἷα* suggests a further difficulty which gives additional support to Madvig's change; viz. that as it would naturally be, in the first place, object of *λέξασα, τεύξεται* is without object, and, so, devoid of sense.

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*λείξασα κἀκτείνασα *φαιδρὸν οὖς,* δίκην
*Ἄτης λαθραίου, *δήξεται κακῇ τύχῃ.

In English:

'he, the fleet's captain, Ilion's wasting conqueror,
knows not the nature of a loathsome hellhound's tongue,
which licking *first* and stretching out a jocund ear,
shall, as some lurking Ate, bite with dire success.'

These highly ingenious, and, it must be owned, probable readings, exhibit Clyt. as a treacherous dog, which, after receiving its master with apparent joy, by licking his hand and pricking up its ears, takes the first opportunity to attack and bite him.

That 'a tongue' should lick is in rule: that it should 'stretch out an ear' and 'bite' are crotchets in language, which may have for their apology that a wild prophetess speaks, from whom the 'tongue of a dog' may be taken for the dog itself. Such a dog can only be conceived in a rabid state. Equally strange is the parenthetic simile, by which Aesch. seems to embody an Ate lying in wait to injure as a dog that goes mad and bites its master.

Nevertheless, after much thought, I incline to believe that these emendations are right. And what determines my opinion is that *φαιδρὸν οὖς* (the admission of which would involve *λείξασα* at least) obtains an all but decisive support from Aristoph. Pax 154–6:

ἀλλ' ἄγε Πήγασε, χώρει χαίρων,
χρυσοχάλινον πάταγον ψαλίων
διακινήσας φαιδροῖς ὠσίν.

That the comic poet imitates tragedy here would be obvious, even without the words before in vv. 135–6,

οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν,
ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος.

Whence, then, did he take his *φαιδροῖς ὠσὶν jocund ears* (so strange an expression), if not from this passage of Aeschylus? We can hardly suppose it occurs elsewhere: and the unmerciful parodist would seize such an *ἅπαξ λεγόμενον* as he seized *ἱππαλεκτρυών* Av. 800; Pax 1177 (see *ἱπποκάνθαρος*, Pax 181), *ἀξύστατος*, Nub. 1367, and

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others in the Frogs. *οἴα* and *δήξεται* are somewhat less strongly supported; but, when the signs of joy are admitted, the picture is more justly and vigorously completed by the act of biting than by such an expression as *τεύξεται*. See Madvig, Advers. ad Scr. Graec. I 200."

Professor SKEAT made the following communications:

An, in the sense of *if*, was once spelt *and* like the copulative conjunction, and is, in fact, the same word. The difference in use is due to a Scandinavian idiom; the Icelandic form *enda* being commonly used in the sense of *if*, though etymologically identical with the A.S. *and*. It first occurs, spelt *and*, in the Romance of Havelok, written about A.D. 1380. The spelling *and* is still found in our Bibles, Matt. XXIV 48, where 'But *and if*' means 'but if if,' the *and* or *an if* being a reduplicated expression, of which English has several examples.

Anneal is due to a singular mixture of two distinct words. The A.S. *onælan* meant to burn; this passed into the Middle English *anelen*, to burn, fuse, used by Gower and Wyclif. Hence *anneal* in the sense of 'to expose to fire.' But, at a later period, a new sense was grafted on to the old word, viz. the sense of enamelling upon glass. This was due to the invention of another Middle English *anelen*, produced (by confusion with the older word) from the Old French *neeler* or *nieler*, to enamel, originally to blacken; especially used of painting in black upon a gold or silver ground. This Old French word is derived from a Low Latin *nigellare*, to blacken; which again is from the Latin *nigellus*, a diminutive form from *niger*, black. Shakespeare's *unaneled* (Hamlet, I 5. 57) is not connected with either word. It means, literally, un-on-oiled, *i.e.* without oil put upon him, without extreme unction. The A.S. *ele*, oil, is borrowed from Lat. *oleum*.

Dace, *Dare*, and *Dart* are three names for one fish, and no more than three forms of one word. The fish is called *Dart* from its darting; from the Old French *dart*, a dart. *Dare*, formerly pronounced *dahr*, is the same word, the final letter

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being lost as in the pronunciation of *dard*, a dart, in modern French. *Dace*, formerly pronounced *darce*, is the Old French *dars*, another form of *dart*, where the final *s* is merely the ending of the nominative case, common in Old French, and retained in modern English *Charles*, from Old French *Charles*, Lat. *Carolus*, the base of the word being the German *Karl*. The spelling *darce* for *dace* actually occurs; see The Babees Book, ed. Furnivall, p. 174.

Dr. PEARSON made the following communications to the Society:

I. On the word *tipula* now found once in the text of Plautus (Persa II 2. 62).

On a brass monumental plate in the church of Preston, in Suffolk, there is this inscription, in memory of a gentleman who died about the year 1621:

Ut tipula, ut papilio, sic vita hominis:
In cinerem cuncti redeunt, primaeque parenti
Quod tulit assignat mortua facta caro.

The word *tipula* is now only found in Plautus. Nonius the grammarian, however, quotes (II 837) a line from Varro, Bimarco, "Ut tippula levis alymphôn frigidos transit lacus," and also shortly refers to the line of Plautus, giving the sense of the word as follows: "Tipula, animal levissimum quod aquas non nando sed gradiendo transeat." Festus gives the same meaning to the word, "Bestiolae genus sex pedes habentis, sed tantae levitatis ut super aquam currens non desidat:" and quotes the line in Plautus much as we have it now:

Neque tippulae levius pondus est quam fides lenonia.

Müller, the editor of Festus, says that the word ought to be written *tipulla* or *tippulla*, for metrical reasons.

Scaliger, in his Conject. in Varr. (*L.L.* B. VI) p. 76, ed. 1581, connects the word with τῖφος, a marsh, in the sense of a *marsh-beetle*, τίφη being used by Aelian (130 A.D.) in that sense. Those who incline to such a derivation for the word may refer to Elmsley on Aristophanes Acharn. 925, where he connects the word (τίφη=τίλφη) with σίλφη, de-

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fined by Suidas as *ὄνομα ζωυφίου*, this last word being used by Sext. Emp. in the sense of an *insect*.

Lachmann, however (on Lucr. III 374), quotes the word in the form "stipulai": and on referring to Ritschl's critical commentary, it will be found that no existing manuscript gives any other form, the best one having *stipulae* while three others have *stipule*. *tippulai* is however printed in the editio princeps (Georgii Alexandrini Merulae), Venice, 1472: and Ritschl gives this reading his own approval.

It seems reasonable to think, though the word is not now found in any manuscript of Plautus, still that it existed in copies used in the times of Festus and Nonius, and was explained by them from some local or provincial word: and it may be taken for granted that Varro used the word without the *s*, though not necessarily in the same sense as the grammarians.

II. In the Opera et Dies of Hesiod, 415, the words *Σείριος ἀστήρ* are uniformly interpreted by the scholiast as meaning the Sun. The poet says the time for felling timber is when the Sun (*ἥλιος*) has lost his power, at the time of the late autumn rains, in fact when "the star Sirius moves but for a short time above us during the daytime and confines himself mainly to the night"; and the words are held to apply to the Sun's winter orbit and the consequent shortening of the daylight.

Hesychius, who lived at some time from the fourth to the sixth century A.D., says that Archilochus used the name Sirius in this sense, viz. as a title of the Sun; this sense is also given in the Lexicon of Suidas: and the three scholiasts published by Heinsius (ed. 1603), viz. Proclus (†485), Tzetzes (12th century), and Moschopulus (14th century), A.D., all give this interpretation, which has been largely adopted by modern commentators. It is true Pasor, in his Index (1630), and Schrevelius (1650), take the word in the sense of the star known by that name; but Le Clerc, in his *Variorum* edition of 1701, adopts the meaning of "the Sun," referring to the notes of Guyet, the

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French critic; so do J. G. Graevius (1667), Robinson (1737), Lobeck (De Nom. Monos. p. 75) and Loesner (1778). Even Van Lennep (Amst. 1847) wavers, and cites Archilochus (from Graevius), *Πολλοὺς μὲν αὐτῶν Σείριος κατανανεῖ | ὀξὺς λελάμπων*, clearly thinking that the Sun is here necessarily meant. Göttling, however, decides peremptorily for the star proper, and asserts that this was Archilochus's real meaning (against Hesychius). Mr. Paley also takes this unquestionably correct view.

It was explained that owing to the phenomenon of the Precession of the Equinoxes, Sirius (*α* Canis Majoris) would, about 750 B.C., have risen throughout the year about two hours earlier than it does now, but would have been above the horizon for about an equal time, viz. ten hours, that is, in the latitude of Helicon and Ascra, about 38° 30′ N.; also that it would at that epoch have risen about 4 A.M. on July 15 (the commencement of the *ὀπώρα*) the Sun rising on that day about a quarter before 5 o'clock; but that on Sept. 10 (near the beginning of the *μετόπωρον*) the star would have risen a little past midnight, the Sun not rising till a few minutes before six; and that on Nov. 1 (the close of the same season) the star would have risen at 9 P.M. and been visible all night, setting at 7 A.M. shortly after sunrise. Thus the daily acceleration of the star's time of rising would bring the period during which it was above the horizon more and more within the night, and thus explain the language of the poet.

Thursday, May 1. The Rev. Professor MAYOR, President, in the chair, the following communication was made by the PRESIDENT, on *Licentia poetica.*

I. On *Licentia poetica* (or *poetae* or *poetarum*).[1]

The lexicons under *licentia* cite one example from Cicero, and one from Quintilian. No commentator, so far as I know, has felt called upon to illustrate it. It seems worth while therefore to submit to our Society such examples as I have met with, in the hope of eliciting further information.

[1] *Journal of Philology*, VIII pp. 260-262.

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Cic. de or. III § 153 inusitata sunt prisca fere ac vetusta ab usu cotidiani sermonis iam diu intermissa, quae sunt *poetarum licentiae* liberiora quam nostrae.

Phaedr. IV 24=25 8 usus *poetae*, ut moris est, *licentia* (Müller *poetae more est et*).

Sen. n. q. II 44 § 1 *poeticam* istud *licentiam* decet.

Colum. IX 2 § 2 ea, quae Hyginus fabulose tradita de originibus apum non intermisit, *poeticae* magis *licentiae* quam nostrae fidei concesserim.

Quintil. II 14 § 3 ut sit ea [narrandi ratio] neque arida prorsus atque ieiuna . . . neque rursus sinuosa et arcessitis descriptionibus, in quas plerique imitatione *poeticae licentiae* ducuntur, lasciviat. § 19 graecis historiis plerumque *poeticae similis licentia* est. X 1 § 28 meminerimus tamen, non per omnia poetas esse oratori sequendos nec libertate verborum nec *licentia* figurarum. ib. 5 § 4 verba *poetica libertate* audaciora.

Tert. adv. Marc. I 3 pr. principalis itaque et exinde tota congressio de numero, an duos deos liceat induci, si forte, *poetica* et pictoria *licentia* et tertia iam haeretica.

Mamertini paneg. Maximiano dictus I neque enim fabula est de *licentia poetarum*.

Lact. VII 22 § 6 corruperunt igitur *poetica licentia* quod acceperant.

Auson. grat. act. 4 ades enim locis omnibus nec iam miramur *licentiam poetarum* qui omnia Deo plena dixerunt.

Macrob. comm. II 8 § 5 an forte *poetica licentia* particulam pro simili paene particula posuit et pro *sub ambas* dicere maluit *per ambas?* id. Sat. VI 9 § 13 scire vellem in equi fabrica casune an ex industria hoc genus ligni nominaverit? nam licet unum pro quolibet ligno ponere *poeticae licentiae* sit, solet tamen Vergilius temeritatem licentiae non amare.

Martianus Capella § 297 *poetarum* vero *licentia* haec nomina pluraliter dixit.

Serv. Aen. I 15 ingenti arte Vergilius, ne in rebus fabulosis aperte utatur *poetarum licentia*, quasi opinionem sequitur. ib. 54 translatio est per *poeticam licentiam* facta. So ib. 227. 550 (p. 169 8) III 3. 349.

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Beda de metris 2 ad fin. (xc 153[a] Migne) *r* littera liquens, eodem modo sicut et *l*, cum in medio sermone brevem sequitur vocalem, praecedente qualibet consonante, potest hanc *poetica licentia* facere longam. ib. 3 bis (153[a c]).

For what follows I have used the note of Marcilius on Hor. a. p. and Erasmi adagia.

In Greek we find ἐξουσία ascribed to poets: Diphil. in Ath. 223[b]

ὡς οἱ τραγῳδοὶ φασίν, οἷς ἐξουσία
ἔστιν λέγειν ἅπαντα καὶ ποιεῖν μόνοις.

Strabo p. 25[1] καὶ τὰ ἐν τῇ Μήνιγγι δὲ τοῖς περὶ τῶν Λωτοφάγων εἰρημένοις συμφωνεῖν. εἰ δέ τινα μὴ συμφωνεῖ, μεταβολὰς αἰτιᾶσθαι δεῖν ἢ ἄγνοιαν ἢ καὶ ποιητικὴν ἐξουσίαν, ἣ συνέστηκεν ἐξ ἱστορίας καὶ διαθέσεως καὶ μύθου.

Luc. Dem. enc. 10 καίτοι λαβόμενος ἂν ἐγὼ τῶν Ἀθηνῶν ἐπὶ τῆς ποιητικῆς ἐξουσίας ἐπεισῆγον ἂν ἔρωτας θεῶν καὶ κρίσεις καὶ κατοικήσεις καὶ δωρεὰς καὶ τὴν Ἐλευσῖνα: and a little below τὸ μὲν δὴ ποιητικὸν φῦλον ἐλεύθερον.

Freedom of poets also in Hermotim. 75 οὐδὲν τῶν ἱπποκενταύρων καὶ χιμαιρῶν καὶ γοργόνων διαφέρει, καὶ ὅσα ἄλλα ὄνειροι καὶ ποιηταὶ καὶ γραφεῖς ἐλεύθεροι ὄντες ἀναπλάττουσιν οὔτε γενόμενα πώποτε οὔτε γενέσθαι δυνάμενα.

Irresponsibility in pro imag. 18 παλαιὸς οὗτος ὁ λόγος, ἀνευθύνους εἶναι καὶ ποιητὰς καὶ γραφέας.

The technical term in the grammarians is ἄδεια. Fix in HSt. has five references and Sophocles two. Add (regulae de prosodia 122 fin. in Herm. de emend. rat. gr. gr. 448) τὸ ἀπὸ τῶν πτωτικῶν οὕτως μηκύνεται, ὡς ἔχει τὸ ἀκονιτί· ... ἔστι δὲ ὅτε ποιητικῇ ἀδείᾳ συνεσταλμένον προφέρεται.

Compare also:

Ov. amor. III 12. 41, 42

exit in immensum fecunda *licentia* vatum,
obligat historica nec sua verba fide.

Hor. ad Pis. 9, 10

pictoribus atque poetis
quidlibet audendi semper fuit aequa potestas.

[1] I was guided to Strabo and Luc. Demon. by Marcilius. If I had looked at the lexicon of Sophocles earlier, I might have been spared a good deal of research.

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Prudent. c. Symm. II 39, 40

aut vos pictorum docuit manus adsimulatis
iure poetarum numen componere monstris.

Cf. Quintil. I 5 § 12 in eiusdem vitii geminatione Mettoeo Fufettioeo dicens Ennius *poetico iure* defenditur.

II. On *Hemina sanguinis* in Seneca and Jerome.[1]

Seneca tranq. an. 14 § 3 minabatur Theodoro philosopho tyrannus mortem et quidem insepultam: "habes," inquit, "cur tibi placeas. *hemina sanguinis* in tua potestate est: nam quod ad sepulturam pertinet, o te ineptum, si putas mea interesse, supra terram an infra putrescam." Hieron. ep. 147 8 pr. (I 1091[b] ed. Ven. 1766, a severe letter to Sabinianus a deacon, who had been guilty of adultery) iaces itaque advolutus genibus meis et *heminam*, ut tuis verbis utar, *sanguinis* deprecaris. The editor's note is: 'sic legendum videtur ad Veronensis exemplaris fidem *heminam*, non, ut vulgo hactenus obtinuit, *misericordiam*. est autem hemina mensura fere omnium minima, quae sextarii dimidia pars est. ei Sabinianus qui et *marcidulus, pallidus et exsanguis* supra dicitur, ad movendam Hieronymo misericordiam, sanguinem suum comparat . . . vocem obscuriorem aut minus obviam critici depravarunt.' Had the editor known of the passage of Seneca (which I had noted in my lexicon, and can find in no lexicon but Mühlmann's[2]), he might have added authority to the grounds which make the new reading certain. For *misericordiam sanguinis* is nonsense; whereas *heminam sanguinis deprecaris* makes good sense whether you take *deprecari* in the sense of 'beg off,' 'pray against,' 'pray to be let off' as in *letum deprecor*, or in that of 'pray for,' 'pray not to be deprived of'; cf. *vitam, pacem deprecari*. In the first case the meaning is, 'you beg me to be content with your present mortification, not to reduce you to a half-pint of blood, to mere skin and bone.' In the second case translate: 'you beg me not to rob you of the half-pint of

[1] *Journal of Philology*, VIII pp. 263–264.

[2] This very day the new edition of Georges vol. I has come to hand, which contains this passage.

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blood which alone remains to you.' The palaeographical interest of the various reading *misericordiam* is very great. Either the *he*[1] of *heminam* was omitted by accident, and *mīam* which remained was expanded as usual into *misericordiam*, or the *mīam* was first expanded into the well-known word, and then *he*[1] omitted as unintelligible. It is plain that *hemina sanguinis* became proverbial and it is not likely that it is extant only in these two texts.

The Public Orator communicated the following remarks by Mr. Doig upon

Vidi ego crudeles dantem Salmonea poenas,
dum flammas Iovis et sonitus imitatur Olympi.
Virgil Aen. vi 585, 6.

Of this passage the translators seem to make very awkward work: Lee and Lonsdale say "... punishment that overtook him while he imitated," etc. A. Sidgwick following Conington understands "struck down" or some such words before line 586 ... in his Pitt Press edition.

Gossrau thinks the punishment *actually* consisted in Salmoneus for ever being compelled to go on imitating Jupiter. Dr. Kennedy (following Ribbeck) marks the line "dum etc." (586) with asterisks. Suppose by a slight transposition the three lines (585–7) to run as follows:—

Vidi ego crudeles dantem Salmonea poenas:
quattuor hic invectus equis et lampada quassans,
dum flammas Iovis et sonitus imitatur Olympi,
per Graium populos, etc.

This would surely be less objectionable than to first make the line "dum etc." a poor devil, and then cast it out.

But to take the lines as they stand, punctuating thus:

585 vidi ego crudeles dantem Salmonea poenas:
586 dum flammas Iovis et sonitus imitatur Olympi
587 quattuor hic invectus equis et lampada quassans, etc.

This reading seems to be not without intelligibility; for 587 ought to be explained by 586. It would be awkward to be forced to wait to gather the meaning some lines further

[1] Or rather *e*. Georges has two examples of *emina*.

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on, as would be the case if 586 were omitted; and there is a 'chiasm' in 586, 587.

An Oxford friend suggests as somewhat in favour of the reading I offer: "in 586, 7 the logical order of the presen-"tation of the ideas is 'lightning and thunder—four-horse "'car and torch;' just as in 590, 1 the order is 'storm-cloud "'and thunder-bolt—clank of brass and rattle of hoofs'—in "both cases then we get a contemptuous anti-climax, which is, "I think, far from ineffective."

Mr. LEWIS remarked that Mr. Doig's view is supported by Forbiger, who in his fourth edition (1873) places a full stop after *poenas*.

Thursday, May 15. The Rev. Professor MAYOR, President, in the chair, the following new members were elected:

Rev. H. Hayman, D.D., St. John's (Oxon).
W. Doig, Esq., M.A., St. John's.

A paper by Dr. HAYMAN *on the occurrence of* ἂψ ἀποvοστήσειv and μὰψ ἀπονοστήσειv *in Homer* (Il. I 59, VIII 499, XII 115, XVI 406 and Od. XIII 6, XXIV 471) was read, in which he argued from an examination of the context and of the scholia in loc. that μάψ (in the sense of *re infecta*) should be read in Il. I 60 and Od. XIII 6, while ἄψ may be retained in the other four passages cited.

Mr. FENNELL preferred to take μάψ in the sense of *temere*.

Professor SWAINSON produced tracings of a fragment of a κοντάκιον or roll which had belonged to the Monastery of San Salvador at Messina, and which Mr. Lewis had re-discovered last January in the library of the University of that city. The lengths of it and of another fragment of the same roll amounted to at least ten feet eight inches; unlike the Hebrew rolls, it was read across, and, when the reader reached the end, he simply turned it over, *i.e.* turned over the edge and continued on the other side. The older part of the roll consisted of portions of the Liturgy of St. James, of which notes and a transcript had been sent by the monk

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Monaldinus to the younger Assemann, and were published in part by him in 1749. The peculiar interest is—that from internal evidence the date of the writing seems to be fixed about the year 980, and the place of writing either at Mount Sinai or at Paran. There are no rolls of this character either in our University Library or in the Bodleian, and none have as yet been described either by the English Palaeographical Society or by Wattenbach and Von Welsen. There are, however, fragments of three liturgical rolls of similar character in the British Museum. The *Verso* of the fragment which Professor Swainson exhibited contained a portion of the Liturgy of St. Mark, probably written in the twelfth century. The Professor drew attention to the palaeographical details, and stated that the only peculiar word which he had discovered was the participle φυλακτηριάσας in the fragment of St. Mark. This passage is not found in the only other known manuscript of the Liturgy.

Professor MAYOR made the following remarks on *condicio* and *conditio*.[1]

Antonio Augustino, apb. of Tarragona in the sixteenth century, asked the question (dial. ant. IX) whether *condicio* should be written with *c* or *t*, 'et quaesito contentus est.' The Jesuit Claude Dausque in his *antiqui novique LatI orthographica* (Tournai 1632 fol. II 92) is more dogmatic: 'CONDITIO consona T, nec aliter. Ratio in exemplis est, *amatio, lectio, dictio, latio*, alia, quibus urgetur competentia. Origo sic imperat, *conditus, conditor, conditrix, conditio. Conditi sumus bona conditione*, inquit Seneca l. 5 de consol. (?) Qui libros veteres aut epigrammata in contrarium iurant, scripti crimen iurant. Pandectae Flor. cum C, uti lapis Ancyranus per C scripto.'

The Jesuit's reasoning falls to the ground with his derivation of the word. Isidore (origg. v 24. 29) conditiones sunt proprie testium, et dictae conditiones a condicendo, quasi condictiones, quia non ibi testis unus iurat, sed duo vel plures . . . item conditiones, quod inter se conveniat sermo

[1] *Journal of Philology*, VIII pp. 265-268.

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testium, quasi condiciones. It is now generally allowed *condicio* and *dicio* belong to the family of δείκνυμι, *dico*, *disco*, *dicis causa* Curtius I⁴ 134; Corssen I² 52; Vaníček I² 330. Yet of the lexicons only Klotz and his pirate Corradini (in his Forcellini) spell the word with a *c*, and separate it entirely from *conditio*.[1] Faber and Gesner class it among derivatives of *do*, and even Georges follows Scheller Freund and De-Vit's Forcellini in the spelling *conditio*. Fleckeisen (Fünfzig Artikel, Teubner, 1861, p. 14) yields to authority, but with a bad grace: '*condicio* nicht *conditio*, so ungern man sich auch den von Döderlein (Reden u. Aufsätze I 368) für die Schreibung mit *t* geltend gemachten inneren Gründen entziehen mag; aber die Autorität der Inschriften (s. E. Hübner in den Jahrb. f. class. Philol. 1858 S. 354 ff. 1859 S. 437) und der ältesten Handschriften (Ambrosianus des Plautus, Bembinus des Terentius, die besten des Vergilius, die Palimpsesten von Cic. de re publica und Gaius) ist durchaus für *condicio*.' A brief comparison of the examples collected in the lexicons of *condicio* and *condico*, will show that the terms belong to one another; still we find in many editions, as Haase's Seneca, the old *mumpsimus* holds its ground.

A very few traditional examples of *conditio* from *condo* are given by the lexicons. They will be found with others in Rönsch Itala u. Vulgata 309 (from vulg. and Tert. Iren. Prud.). I have noticed the following:

Commod. apol. 121 sic deus omnipotens, dominus suae conditionis.

Tert. adv. Marc. I 15 pr. cum dixeris esse et illi [creatori] conditionem suam et suum mundum et suum caelum.

ib. 16 p. m. conditionis universitas. id. apol. 19 pr. [the passage from cod. Fuld.] Moyses, qui mundi conditionem et generis humani pullulationem . . . exorsus est.

Victorini tractatus de fabrica mundi, pr. (Cave hist. lit. Basil. 1741 I 140) in libro Mosis quem de conditione ipsius [mundi] scripsit, qui genesis appellatur.

[1] Corradini's slavish dependence on Klotz appears in his assigning (what is amazing in an editor of Cicero, as Klotz was) to this head a passage of Cic. which is rightly given under *conditio*.

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Iren. III 6 § 1 deum patrem et filium eius, qui dominium accepit a patre suo omnis conditionis. id. v 18 § 1 saepe. 2.

Aug. de gen. ad. litt. IV § 43 illi tres dies, qui ante conditionem istorum luminarium commemorati sunt.

id. tract. in Io. ep. I § 4 quantum deus a creatura, quantum conditor a conditione, quantum sapientia ab eo quod factum est per sapientiam, longe ultra omnia debet esse lux ista.

id. civ. dei I 12 (I 22 24 Dombart) proinde ista omnia, id est curatio funeris, conditio sepulturae, pompa exequiarum, magis sunt vivorum solacia quam subsidia mortuorum.

Hier. comm. in Eph. I 4 (VII 548^{b} ed. Ven. 1769) volens itaque Paulus ostendere quod deus universa sit machinatus ex nihilo, non conditionem, non creaturam atque facturam, sed *καταβολήν*, id est, initium fundamenti ad eum rettulit.

ib. 2 10 (578^{e}) ita et in nobis et in Christo per singula opera et profectus creatura atque conditio accipi potest.

ib. 4 23–4 (626 fin.) creatio quippe apud nos generatio vel nativitas dicitur: apud graecos vero sub nomine creatoris verbum facturae et conditionis accipitur. et quod apud nos conditio, hoc apud graecos creatio sonat.

Oros. II 2 et a primo anno Procae, cum regnare coepit usque ad conditionem urbis.

ib. VII 20 p. 514 Hav. millesimus a conditiones Romae annus impletus est. ib. 43 p. 586 fin. si quid a conditione mundi usque ad nunc simili factum felicitate doceatur. cf. Beda h. e. I 11.

Phoeba. c. Arian. I ad hanc tractatus conditionem necessitate descendimus. Barth ad loc. (pp. 57–8 Francof. 1623, cf. advers. VI 27 p. 306) conditio non est id quod vulgo solet, sed compositio, conditura, scriptio. condere autem peculiare librorum scriptoribus attribuitur, quod ii nimirum in lucem producant quid cuius antea non erat nota conditio . . . . . conditio autem pro conditura aut opere quo condito Tertulliani est de corona militis c. 4 [read 6, and compare a little before 'naturalem usum conditionis'] 'quaeris an conditioni eius fruenda natura nobis debeat praeire, ne illa rapiamur qua dei aemulus universam conditionem certis usibus homini mancipatam cum ipso homine corrupit?' idem adversus

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Hermogenem cap. 10 [read 11] cum praeses eius diabolus abierit in ignem quem praeparavit illi deus et angelis eius, prius in puteum abyssi relegatus quam revelatio filiorum dei redemerit conditionem a malo, utique vanitati subiectam, cum restituta innocentia et integritate conditionis pecora condixerint bestiis, et parvuli de serpentibus luserint,' hoc est 'omnem creaturam' ut vocat apostolus quicquid vivit, vivit, sic etiam capiam apud Valerianum Cimelenensem sermone I 'vereor dicere ne nostram neglegentiam pulset ista sententia. non autem cognoscit dominum qui conditionis suae non agnoscit officium.'

Hil. in ps. 52. 12[1] (IV 344[b] Migne) et quamquam passio illa non fuerit conditionis et generis, quia indemutabilem dei naturam nulla vis iniuriosae perturbationis offenderet.

ib. 68. 25[2] (486[a]) quia neque evacuatio illa ex dei forma naturae caelestis interitus est, neque formae servilis assumptio tamquam genuinae originis conditionisque natura est.

Druthmar expos. in Matt. c. 12 pr. (CVI 1314[b] Migne) duobus modis est nobis pater deus: conditione quia condidit et creavit nos.

In some passages it may be a question whether we should read *conditio* 'creation, make,' or *condicio* 'state' (e.g. Tert. apol. 48 p. m. 'ergo' inquitis 'semper moriendum erit et semper resurgendum.' si ita rerum dominus destinasset, ingratis experieris condicionis tuae legem). But it seems plain that editors and lexicographers should distinguish words of such different origin and use, and that the modern languages should follow the example of Spanish in writing 'condicion' and all its family with a medial *c*.

Mr. POSTGATE made the following suggestions on some passages of *Propertius* (ed. Paley):[3]

I 1. 33 in me nostra Venus *noctes* exercet amaras.

The interpretation of the passage as it stands is very unsatisfactory, whether we take it 'my passion' (*in me* being

[1] Possibly I owe this example to Paucker.
[2] Possibly I owe this example to Paucker.
[3] *Journal of Philology*, IX pp. 62-70.

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redundant) 'makes me pass bitter nights,' or as 'my darling plies bitter nights against me.' Read *voces* and refer the passage to Cynthia's *saevitia* I 3. 18.

I 2. 25

non ego nunc vereor ne sim tibi vilior istis.
uni siqua placet, culta puella sat est.

Line 25 is an interruption of Cynthia's who says, 'I am not afraid of *your* preferring your heroines to me. I dress for *others*.' Propertius replies, 'A woman is adorned enough if she please *one* lover.' Cf. for a similar dialogue lib. III 24.

I 6. 19, 20

tu patrui meritas conare anteire secures
et vetera oblitis iura *refer sociis*.

Here some MSS. have *referre foris* (Perr. *sonis*); and *refer sociis* violates the 'rule of the liquid,' for which see Dr. Atkinson in Hermath. I 276.[1] Read therefore *socis* (the contracted form), and cf. Roby Lat. Gr. vol. I § 367.

I 8. 7

pedibus *fulcire* pruinas.

fulcire is to 'press,' as in Virg. Ecl. 6. 53, Cels. 7. c. 18, Lucr. 2. 100 confulta, Suet. Tib. 53 infulciens, Sen. Ep. 114 infulcire.

I 20. 52

his, o Galle, tuos monitus servabis amores
formosum nymphis credere *visus* Hylan.

Here the liber *Cuiacianus* has *tutus* on which *visus* is a gloss. *tutus* is past part. of *tuor* or *tueor* 'seen,' for the *form tutus* see Sall. Jug. 56, etc., for *tueor* passive Varro R. R. 3, 104, etc., and for *tueor* with *inf.* Lucr. I 153, etc.[2]

II l. 47

laus in amore mori: laus altera si datur *uno*
posse frui: fruar o solus amore meo.

[1] I now attach no importance to this consideration. [Compare the Introduction to my Select Elegies of Propertius.]

[2] I now think *tutus* may be *active*. J. P. P.

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The MSS. read *uno* which is dat. Cf. *toto* for *toti* 4. 11. 57, and Roby Lat. Gr. vol. I § 372.

II 2. 4

cur haec in terris facies humana moratur ?
Iuppiter, *ignoro* pristina furta tua.

Read *ignaro* (dat.). 'To the ignorant with the tales of your old intrigues: they cannot impose on me.' For the ellipse of *dic* Draeg. Hist. Synt. I 177: for the sense Hor. Ep. I 17. 6 'quaere peregrinum.'

III 26. 29

quid tibi Erechthei prosunt tibi carmina *lecta?*

Groning. has *vatis*, and a subst. is wanted. Read *lecti* a *studying* couch, Sen. Ep. 72. Perhaps the reference is not to *Aeschylus*, but *Euripides*, and his habit of composing *ἀναβάδην* Ar. Acharn. 400 sqq., in which case lines 39, 40 refer to the *Supplices* and *Phoenissae*.

IV 11. 5

venturam melius praesagit navita mortem.

For *venturam* read *ventorum*. If *mortem* be changed to *noctem* with the edd., cf. Virg. G. I 328 nimborum in *nocte*. For the *venti* cf. II 1. 43 navita de ventis narrat and the Paetus elegy, etc.

V 5, 61

vidi ego *odorati victura rosaria Paesti*
sub matutino cocta iacere Noto.

Read *odoratum Paestum* 'rosebuds which would have surpassed fragrant Paestum itself.' *victura* from *vinco* was confused with *victura* from *vivo*.[1]

Thursday, October 16. The Rev. Professor MAYOR, President, in the chair,

The following communication by Dr. HAYMAN was read on "The Fabric and Ritual of the Church at Tyre described by Eusebius, x 4."

The tenth book of Eusebius' history has a character and interest distinct from the earlier books. It narrates the joy

[1] The imitation in Ov. Pont II 4. 28 calthaque *Paestanas vincat odore rosas* establishes this beyond a doubt. J. P. P.

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of peace newly found in the Church, from the terrible persecution of Diocletian, and from intellectual restlessness (*τὰ τῆς εἰρήνης ἔκ τε τῶν ἔξωθεν ὀχληρῶν καὶ τῶν κατὰ διάνοιαν*, 461. 1). It is dedicated personally, which none of the earlier books are, to Paulinus, Bishop of Tyre, the author's personal friend. Chap. III gives a general picture of the exuberant celebration of dedication-services in many new Churches replacing older ones destroyed in the persecution. Of these one was Paulinus' own Church, the metropolis of Tyre. This third chapter in its last sentence, if our text is correct, which I doubt, is remarkable for the use of *ἅπας* as a noun "each," or "the total," *ἐκίνει δὲ καὶ λόγους ἅπας τῶν παρόντων ἀρχόντων πανηγυρικούς, ὡς ἑκάστῳ παρῆν δυνάμεως, θειάζων τὴν πανήγυριν*: but my wish is now to direct attention to Chap. IV which contains, I believe, the oldest Christian sermon extant.

It is briefly introduced by an account of the circumstances attending its delivery, the preacher being spoken of anonymously, as *τις ἐν μέσῳ παρελθὼν τῶν μετρίως ἐπιεικῶν*, while a blaze of eulogy is lavished on Paulinus, *τοῦ τὰ πάντα ἀρίστου καὶ θεοφιλοῦς ἐπισκόπου, οὗ διὰ σπουδῆς κ.τ.λ.* This studied reserve as regards the preacher, as well as the care with which the whole of the discourse appears to be preserved in the history, has led to the probable inference that the preacher was no other than Eusebius himself. The exordium addresses the clergy, *ὦ φίλοι Θεοῦ καὶ ἱερεῖς*, noticing their official dress as *τὸν ἅγιον ποδήρη*, then Paulinus, *σύ τε, ὦ . . . τετιμημένε*, then the laity, *ἀλλὰ καὶ ὑμεῖς ὦ τῆς ἱερᾶς ἀγέλης χριστοῦ θρέμματα*. No text is prefixed to it, although abundance of Scriptural quotations and obvious allusions (with a predominance however of the Old Testament) is found in the course of it, nor is it called by the title *ὁμιλία*, but *πανηγυρικὸς ἐπὶ τῇ τῶν ἐκκλησιῶν οἰκοδομῇ Παυλίνῳ Τυρίων ἐπισκόπῳ προσπεφωνημένος*. It ends, however, with an ascription of glory just like a modern sermon, showing how venerable that custom is.

Of the many passages of profound interest, I will only notice two in the earlier part of the discourse; one in which

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the title *αὐτοθεός*,[1] important as an Ante-Nicene testimony, is ascribed to Christ with worship addressed. This passage is 468. 22–3 *οὐχ οἷα κοινὸν ἐξ ἀνθρώπων βασιλέα γενόμενον ὁμολογεῖσθαι, ἀλλ' οἷα τοῦ καθόλου Θεοῦ παῖδα γνήσιον καὶ αὐτοθεὸν προσκυνεῖσθαι.* The other is 474. 26–7 *ἃ καὶ αὐτὰ (τὰ ἐκτὸς τοῦ νεὼ) τοῖς ἔτι καθάρσεως καὶ τῶν διὰ ὕδατος καὶ Ἁγίου Πνεύματος ἐγχρήζουσιν . . . ἀπειργάζετο.* This would seem to refer to a baptistery, naturally placed in the environs of a Church; but the thing remarkable is the phrase describing it, *περιῤῥαντηρίων τῶν διὰ κ. τ. λ.*, which seems to show clearly, since the phrase, *διὰ ὕδατος κ. Ἁγ. Πν.*, can refer to nothing else than baptism, that 'sprinkling' was a recognized and ordinary mode of performing it. We have the testimony of Cyprian and others, that this was allowed to clinics, invalids, etc. And this authority Bingham cites (Cypr. 76 ad Magnum, p. 185), Book XI § 5, but does not notice this of Eusebius, surely important as being, I believe, the earliest authority which can be cited for that form of baptism, as ordinary, not exceptional.

My chief business is, however, with the latter part of the Sermon, which closes with a remarkable allegorizing of the whole or nearly so of the principal details of the building. The writer or preacher is led up to this by the general view of the earthly and material shrines as typifying the spiritual temple of living stones, which had been by persecution ravaged and overthrown, and was now restored (*τῆς ἐνθέου φημὶ καὶ λογικῆς ἐν ψυχαῖς οἰκοδομῆς ἀνανεώματα*, 476. 30), and its "living stones" selected and arranged (*πάντῃ δὲ καὶ πανταχόθεν τοὺς ζῶντας καὶ βεβηκότας* [walking about?] *καὶ εὐπαγεῖς τῶν ψυχῶν λίθους ἐγκρίνας τὸν . . . οἶκον ἐπισκευάζεται* 479. 2–6). Then he goes on to dwell on the details of this spiritual temple, evidently founding each on some structural detail then before the eyes of his hearers (see for this 474. 8 foll. *τί μέλει νῦν τῆς πανσόφου καὶ ἀρχιτεκτονικῆς διατάξεως . . . ἀκριβολογεῖσθαι τὴν ὑφήγησιν, ὅτε τῆς ὄψεως τὴν διὰ τῶν*

[1] With this compare the word *θεόπαις*, used by Euseb. 476. 31; which ought by analogy to mean, not *θεοῦ παῖς* but *θεὸς παῖς*, i.e. *παῖς ὃς ἐστι θεός*; cf. *ἀνδρόπαις* (of Parthenopaeus, Aesch. Sept. c. Th. 533) i.e. *παῖς ὃς ἐστιν ἀνήρ.*

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ὥτων ἀποκλείει μάθησιν ἡ μαρτυρία;). I will here give his words entire, with my notion of their meaning parallel, from 479. 9 foll.:

ἔνεισι δὲ ἐν τῷδε τῷ ἱερῷ καὶ θρόνοι, βάθρα τε μυρία καὶ καθιστήρια· ἐν ὅσαις ψυχαῖς τὰ τοῦ θείου πνεύματος ἐφιζάνει δωρήματα, οἷα καὶ πάλαι ὤφθη τοῖς ἀμφὶ τοὺς ἱεροὺς ἀποστόλους οἷς ἐφάνησαν διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός· ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν. ἀλλ' ἐν μὲν τῷ πάντων ἄρχοντι, ἴσως αὐτὸς ὅλος ἐγκάθηται Χριστὸς, ἐν δὲ τοῖς μετ' αὐτὸν δευτερεύουσιν, ἀναλόγως καθόσον ἕκαστος χωρεῖ Χριστοῦ δυνάμεως καὶ Πνεύματος Ἁγίου μερισμούς. βάθρα δ' ἂν εἶεν καὶ ἀγγέλων καὶ αἱ τινῶν ψυχαί, τῶν εἰς παιδαγωγίαν[1] καὶ φρουρὰν ἑκάστῳ παραδεδομένων, σεμνὸν δὲ καὶ μέγα καὶ μονογενὲς θυσιαστήριον, ποῖον ἂν εἴη ἡ [2τῆς] τοῦ κοινοῦ πάντων ἱερέως τῆς ψυχῆς τὸ εἰλικρινὲς καὶ ἁγίων ἅγιον; ᾧ παρεστὼς ἐπὶ δεξιᾷ ὁ μέγας τῶν ὅλων ἀρχιερεὺς αὐτὸς Ἰησοῦς ὁ μονογενὴς τοῦ Θεοῦ, τὸ παρὰ πάντων εὐῶδες θυμίαμα καὶ τὰς δι' εὐχῶν ἀναίμους καὶ ἀΰλους θυσίας, φαιδρῷ τῷ βλέμματι καὶ ὑπτίαις ὑποδεχόμενος χερσὶ, τῷ κατ' οὐρανὸν πατρὶ καὶ Θεῷ τῶν ὅλων παραπέμπεται, πρῶτος αὐτὸς προσκυνῶν, καὶ μόνος τῷ πατρὶ τὸ κατ' ἀξίαν ἀπονέμων σέβας, εἶτα δὲ καὶ πᾶσιν ἡμῖν εὐμενῆ διαμένειν καὶ δεξιὸν εἰς ἀεὶ παραιτούμενος.

"And in this (spiritual) temple too are thrones, benches and *sedilia* numberless—viz. all the souls in which rest the gifts of the divine Spirit, just as was beheld of old by the companions of the holy apostles, to whom "appeared distributed tongues as it were of fire and it sat upon each of them." But in the supreme one of all Christ entire, one may say, himself is enthroned, and also in those next to it in degree, in proportion as each contains a share of the power of Christ and the Holy Ghost. The benches too would be angels' (places) and the souls of some committed to each for guidance and guardianship. But the altar, grand awful and unique;—what should this be but the pure spiritual Holy of Holies of the universal Priest, standing beside which on the right the great High Priest of all, Jesus in person, the only begotten of God, receiving with glad look and uplifted hands the universal offering of sweet-smelling incense and the prayer-wafted bloodless and immaterial sacrifices, speeds them on to the heavenly Father and God of all, first himself adoring, and ascribing solitary to the Father the honour due, and next interceding that He will remain benign and for ever propitious to all of us also."

The passage is remarkable for the fulness and precision of its detail, and this is its culminating point. For after thus dwelling on the altar no further structural point or object of equipment is noticed. The writer after this merely sums up the whole by saying, "Such is the mighty shrine which, throughout the whole surface on which the sun shines,

[1] An evident allusion to S. Matt. XVIII 10, *οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι κ.τ.λ.*

[2] So in the Ed. Clar. Ox. 1845, taken apparently from the Ed. Camb. 1720. I suspect the first *τῆς* inserted by a copyist who mistook the relation of *τῆς ψυχῆς* with the context.

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the great all-creative Word has reared, etc." Thus it seems plain that he rhetorically advances through various inferior parts to the altar which is the climax, and the priest's attitude there which is the crowning point of all.

In an allegory the continued correspondence part by part of the successive details is implied. Of course the "altar" was there before the eyes of all. It is specifically referred to in a previous passage of the discourse, which singles out a few of the more prominent features of the building or its internal ornamentation, architecturally, for eulogy before the allegorizing passage begins; and among them that of the "altar" as "standing in the midst" (clearly therefore not contramural) within the chancel screen-work which also contained the seats of the presbytery and bishop. Can any one doubt that the attitude and action ascribed above to the Great High-Priest in the spiritual Temple was the same as what his hearers had seen adopted or enacted in the service of the visible sanctuary? This seems to me the fundamental conception which governs the whole. I only further notice that in ᾧ *παρεστώς* the ᾧ must refer to *θυσιαστήριον*, and that the officiating priest, like Him in the allegory, must have "stood beside the altar on the right." In order to fix the meaning of this a few more remarks on the form and allotment of the interior will be needed.

1. The Church of Tyre did not "orientate,"[1]—not only so, but it did precisely the reverse. The great porch which admitted the congregation stood at the eastern end, and "fronted the rising sun" (472. 50). It had also an inner porch holding "a triplet of gates under one façade to meet his rays" (473. 29). Successive parts are enumerated beginning at this eastern extremity. The principal of these are, (1) a foursquare eastward court with porticoes running

[1] The spiritualized geography (if I may use the expression) of a passage *de Martyribus Palestinae* (Euseb. *H. E.* xi 430. 17 foll.) gives the key to the idea of "orientation." A martyr is there questioned about his country, and answers that it is the "Heavenly Jerusalem," *κεῖσθαι δὲ πρὸς αὐταῖς ἀνατολαῖς καὶ πρὸς ἀνίσχοντι ἡλίῳ*. Comp. the description of the people's porch of the Tyrian Church, *πρόπυλον δὲ μέγα καὶ εἰς ὕψος ἐπηρμένον, πρὸς αὐτὰς ἀνίσχοντος ἡλίου ἀκτῖνας ἀναπετάσας*, *ib.* x 472, 50 foll. If I am right, the first architectural version of this idea was to make the people's porch express it; the later, to make the apse and the bishop's throne with the *sacrarium* express the same.

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round it, 473. 9 foll.; (2) a *βασίλειος οἶκος* in richer style *ib.* 40 foll.; (3) a *νεώς* (chancel?) with thrones, benches, and the altar "in the midst," 474. 11 foll. This last in the order of enumeration lay presumably furthest westward; and probably the higher thrones, with the bishop's midmost, would be at the extreme west wall, supposed of apsidal form. To give my grounds for this would lengthen this paper inordinately. Thus the above three members may be conceived as forming an oblong with an apse at one (the W.) end, and thus the bishop would face eastward as he sat, and *his* right would be the most natural interpretation (I think) of the "priest standing beside the altar on *the right.*" His right would be the South side. If however the view-point is not the bishop's throne but the Eastern extremity, then the North side will be the "right."[1] If we take a church which "orientates," the positions will of course be reversed; but between North and South the choice will still lie.

I believe this westward arrangement to have been the oldest known, and "orientation" later.[2] I have said this is the oldest extant sermon; I believe I may add, this is the oldest account of a Church interior. There is a historical ground for this arrangement of parts in the Jewish Temple. The one explains the other. The veneration felt for the Old Testament in the Early Church—take this very sermon as a witness—was always profound, and wherever not set aside by higher authority, we may presume that its precedents would rule arrangements for worship. The Levite was directed, Levit. 1 11, to "kill it (the victim) on the side of the altar *northward* before the Lord." Josephus (de B. J. v 3 § 6) informs us that the approach to the altar for the ministrants was on the *South* side, leading up by a gentle slope. Thus the known positions at the Jewish altar are South and North. I may add that the Holy of Holies, at

[1] See an expression in Socrates Eccl. Hy. v 22, cited in full in the next [illegible] *πρὸς δύσιν ὁρᾷ*, applied to the *altar* itself; interpreted by this *ἐπὶ δεξιᾶ* [illegible] mean on the North side.

[2] The same prevailed at Antioch, see Socrates Eccl. Hist. v 22 (voted to "diversities of Church practices") *ἐν Ἀντιοχείᾳ δὲ τῆς Συν ἀντίστροφον ἔχει τὴν θέσιν. Οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστή δύσιν ὁρᾷ.*

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least in the later Temple of Herod, is believed to have been the western extremity.

I have pointed out the rhetorical climax which seems to guide the allegory in its course, and it is agreeable to this that the act of the priest put prominently forward, of presenting incense and prayers, was regarded as the crowning or most solemn act of his office in this early period. Chrysostom, in a well-known passage of his homily *de coemeterio et de cruce*, last paragraph, puts forward as in a similarly central relation to other acts of worship the invocation of the Holy Spirit upon the elements. His words may be represented by—"What art thou about, O man? When the priest standeth before the table,[1] invoking the Holy Spirit to be present and to touch what lies there in view, let there be profound calm and silence." In Chrysostom's Church therefore in the fifth century *this* was the central act it seems; in Paulinus' Church in the early fourth century, what has been stated above. In later ages the manipulation of the elements by the celebrant has acquired that pre-eminence, and by the "position of the celebrant" we mostly or always mean his position while so manipulating. This fluctuation in view will astonish no one who is familiar with Church History, any more than the change of front in the building from west to east. It remains that in the oldest description of a Church interior known, and the oldest statement which gives any detail of ritual as practised, the highest sacrificial act was done by the priest standing either south or north of the altar, probably I think south. I will only add that the date of this sermon may be fixed as about 313 A.D. But the Church at whose rededication it was delivered represented one probably much earlier, for "Phoenice" and Tyre are well known in the earliest annals of the Gospel (Acts xi 19, xxi 3–4). Thus at this unquestionably early Church site and at Antioch (see note 2 on page 194) which was hardly less ancient (Acts xi 20–26)

[1] The words are literally echoed in those of a well-known rubric, the literature upon which is voluminous. It is sufficient now to call attention to the difference between them and ᾧ παρεστὼς ἐπὶ δεξιᾷ above, where ᾧ is θυσιαστηρίῳ and 'Table' nowhere occurs.

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the same aspect is found prevailing. This seems to favour the view that it was really the earliest in use and "orientation" a later custom. The impression left on the mind by Eusebius' description of the later fabric at Tyre is that it involved no essential deviation from the earlier one, but grew out of what it superseded; and that greater dimensions, more numerous subsidiary parts and richer magnificence, were its only claims to originality. It stood, we learn, on the same site as the earlier one but covered a larger area (472. 47). Thus we reach back far into the third century, possibly even further still. The geographical nearness of Tyre to Judaea would further favour conservation of Jewish typical forms of structure and worship, and this tends to confirm what was said above of the probable dominance of Old Testament ideas, which might linger at Tyre after they had disappeared elsewhere."

Professor MAYOR remarked that the *oldest* Christian sermon extant is the so-called Second Epistle of Clement.[1]

Professor MAYOR criticised the new *Latin-English Dictionary* by Drs. Lewis and Short as follows:

"A Latin lexicon for the use of advanced scholars should embrace the entire vocabulary of authors and monuments from the earliest times to Beda and Boniface, perhaps to Alcuin. A mediaeval glossary, overlapping this, should contain an increasing proportion of words from the earliest Christian Latin to the revival of letters. Each of these works, with the most rigorous economy of space, must be as copious as Didot's Greek Stephanus. When the large books are completed (and we must have better texts before they can profitably be undertaken), abridgments of all sizes may follow.

Each article should give a history of the word, naming the earliest authority. Dictionaries of modern languages, instead of the vague 'Lat.,' might then cite Aug. Hier. etc.

As special lexicons are published, the amount of detail in general lexicons may be reduced without loss. *e.g.* White's

[1] I have since looked through this "Epistle"; I cannot say that reperusal leaves on my mind the impression that the composition was homiletic. H. H.

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lexicon might well omit all quotations from the vulgate, if a fraction of the space so saved contained references to Rönsch's publications. The lexicographical collections of Bentley, Heinsius, J. F. Gronovius, etc., down to R. Unger and Stürenburg, and many philological journals, ought to be systematically rifled and briefly cited thus 'Hor. c. 1 2 10 Bentl.' 'Ov. h. 3 15 Ruhnk.'

Generations of admirable scholars, like Buchner and Cellarius, had weeded and planted the field of Latin lexicography, until in the middle of last century, under the hands of Gesner, the lexicons of Faber and Rob. Stephens attained a high degree of accuracy and completeness. Later two contemporary scholars, working independently, Scheller and Forcellini, produced, each by the labour of a life, master-works still indispensable in every classical library.

Since then a tradition of 'shoddy' manufacture has been gaining ground. The German editors of Forcellini set the example of carelessness; Freund, after careful and diligent labour for a few letters, grew tired and confined himself to a hurried abridgment of Forcellini. All his general statements apply, not to the great field of Latin literature, but to Forcellini's book alone. Freund's many errors have passed into the part of Klotz contributed by Lübker, into Corradini's (and sometimes into De Vit's) Forc., into Andrews and some of the books founded on Andrews.

A more honest school is represented by Georges, by Mühlmann (whose *thesaurus*, a fragment from the middle of D to the end of K, is the best extant), by Klotz (and Hudemann), often by De Vit, by Quicherat, and by C. Paucker, who has probably added more words to the Latin vocabulary than any other scholar.

The Oxford press has just put out a Latin dictionary, founded on Andrews, but revised, enlarged and in great part re-written by Charlton T. Lewis, Ph.D., and Charles Short, LL.D., Prof. in Latin in Columbia College, New York (4to. pp. xiv, 2019, 3 cols.). Prof. Short is responsible for the letter A, Dr. Lewis for the remainder. Dr. G. Fischer of New Brunswick has supplied some exceedingly elaborate

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articles, and Prof. Lane of Harvard College has lent his exact scholarship to the work of revision.

The result is a lexicon very much more copious and trustworthy than any of the same bulk, that has as yet appeared in any language. The spelling and etymology have been throughout revised and large additions made.

Some important materials have however been neglected: Rönsch, Paucker (every work but one), Mühlmann. Very little use has been made of the Berlin CIL (corp. inscr. Lat.), none of Hehn's classical work, *Culturpflanzen und Hausthiere.*

A slight summary of remarks which occurred to me on comparing, in the few days at my disposal, White, Lewis-Short and Georges, is all that can be here given; details will be printed elsewhere.

Comparing White's (W.) dictionary (which I have largely used for many years, and found generally accurate) with Lewis-Short (LS.) and Georges (G.), for the words from *ditonus* to the end of D, I found 22 words in LS. not in W. or (*e.g. diu*) supported by better evidence. All were in G. or some earlier lexicon, except perhaps Dolicha, Doryclus, Drysidae (Gardthausen 'Drasidae'). *dyonymus* is an error for *di-* (W.). Under *dureo* G. rightly has Verg. G. 1 91 not E. 1 91. The words in W. not in LS. are *docis* (Boet.), *dorca* (mistake for *dorx* LS. G.), *doryphoroe* (Curt.), *dotalicium* (lex. Vat.), *draconeus* (myth. Mai), *dromonarches* (inscr.), *dropacista* (gl. add schol. Iuv. XIII 151), *drua* (Paul. Festi), *dryocolaptes* (gl.), *dubinus* (διασός gl.), *duocenta* (grom. Lachm. and G. *-centena*), *duodennis* (lex. Vat. G. adds Aug.), *durco* (Isid. Gr. 'large ship'), *dusii* and *dynamidia* (Isid.), *dysarestia* title of a book in Fulg. I should have retained all these but *dorca* and *durco*. G. has 39 new words in the same pages.

Other improvements introduced by LS.

abortus (has two senses of *abortum facere*).
absolvo (Tac. G. 31).
Aefula (the true form, mentioned under *Aesula*).
om. *amnigenus*.
memoriter (use made of Madvig).
ultio 'post-Aug.' Freund (LS. cite Liv.)

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Words in W. omitted by LS. Generally of later authors.

The text of Jerome under *splendentia*, which plainly shows that the word was coined for the nonce to represent Aquila's pedantic στιλπνότης (oil), just as *pomatio* represents his ὀπωρισμός (corn).

unisonus (Boet.).

Specimens of traditional errors in citation.

In marking *unciola* (Juv.) as ἅπαξ λεγόμενον LS. follow my note, but not my *errata* or index, where Hier. is cited.

abbatia (the Germ. Forc. and W. say 'ex Hieron. affert Gesnerus.' Freund and LS. simply 'Hier.' Gesner does not speak of *abbatia*, but of *abbatissa*. I doubt whether *abbatia* occurs much before Boniface).

abominabilis Freund and LS. 'Quintil. decl.' a bulky volume. Forc. 'tribunus Marianus,' 8 4to. pp. between decl. 3 and 4. Scheller alone gives the chapter 4. Under *praepostero* the same decl. c. 9 is cited as 'Quintil. decl. 9.' Forcellini under *obsufflo* 'Quintil. decl. 7 de tribuno Mariano' explains the riddle. Freund (and his copyists) did not know what to make of 'tribunus Marianus.'

balteus (Freund, W., LS. 'Calpurn. 4. 47.' Read with Forc. '7. 47').

brasmatiae Freund, W., LS. corrupt Amm. by substituting *terram* for *humum*.

camisia Freund, W., LS. 'Hier. de vest. mul.' Forc. rightly 'de vestitu sacerdot.'

clango 'only in ante-class. and post-Aug. poets' (Cypr., Hier.).

ducto 'freq. in Plaut. elsewh. perh. only in Ter. Sall. and once in Tac.' (Ennius! Amm., Paulin.).

fŏculum (Plaut.) confounded with *fŏculus* (Scheller, Freund, Lübker in Klotz, De Vit, Corradini, Mühlmann, W., LS.; an error pointed out in Hermathena), distinguished in Forc. ed. Germ. and G.

immobilis occurs once only in Quintil. IX 3. 101 rightly cited by Bonnell. Freund, Lübker in Klotz, De Vit, Corradini, W., LS. (*i.e.* all the lexx.) cite c. 4.

ininterpretabilis 'Hebr. v 11' (so Scheller, Corradini, De Vit). The Germ. ed. of Forc., not much at home in his Bible, prints v 71 (the ch. has 14 verses!); Freund, Hudemann in Klotz, W., LS. follow suit.

lanceo -are Tert. c. Marc. III 13 (so Scheller and Hudemann in Klotz, rightly. The three modern edd. of Forc. III 8, evidently corrupting XIII into VIII. Freund omits the passage. W. and LS. have simply 'c. Marc. 13' not knowing that the treatise has more than one book).

ocularis (Forc. '*oculares tunicae* Veg. vet. II 17. *ocularis medicus* inscr.' Freund, W., LS., Smith 1st ed.[1] wed the wrong couple, joining Veg. vet. with what follows).

[1] I sent a correction of this and other errors (e.g. *meridies merus dies*) to Dr. Smith.

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precator 'ante-class.' (Stat., Symm., Aug., Macrob., Leo, monum. Mogunt.).

rumino Ov. hal. 119 ruminat herbas (fish turned out to grass. So Scheller, Fr., W., LS., yet under *epastus* they cite the true *escas*).

rumusculus 'perhaps only in the two foll. passages from Cic.' (Hier. 5 exx.).

solicite 'Plin. ep. VI 15 § 14 *recitare*' Scheller, Freund, Hudemann in Klotz, W., LS. Forc. cites more: '*tam s. recitaturis providendum est.*'

Verbal adjectives in *-īcius* (W. and LS. sometimes *-ĭcius*, sometimes *-itius*. Priscian himself 'broke Priscian's head' by a false quantity here. Even Roby § 931 seems to expect separate authority for each word before deciding on the quantity).

Words, interesting as the parents of modern words, omitted in lexx.

coexisto (Aug., Iren., Mar. Vict., hist. trip.).
commercialis 'commercial' (Aug. otherwise Fulg.).
discutio 'discuss' (gloss. Beda, Hier.).
domesticitas (Iren.).
frumentum 'froment' 'wheat' (gloss. Beda, Amm., Hier.).
necessaria pl. = 'cloaca domus' (Aug.).
plano 'to plane' (Aug.).
potentialiter 'potentially' (Aug.).
vituperatīvus (Serv.).

Other words wanting in lexx.

Dumias (inscr.).
dux 'a tap' (Migne patrol. CIII 375^{b}).
hic as art. (Varro, Aug., Iren., Serv.).
statim 'of course' = *continuo* (Sen., Minuc., Cypr., Serv., Hier., Phoebad.).
umbralis 'obsolete' W. (Hier.).
vacantivus (Lamprid., Novell., Synes.).
vacat 'is redundant' (Aug., Serv.).
veruclatum 'snap-lock' (Aug.).

Five-and-twenty years ago I cited (Journ. of Cl. and Sacr. Phil. II 392-4) 34 exx. from Aug., 4 from Salvianus, of *aliunde, hinc, illinc, inde, unde, undecumque,* used with *loqui* etc. in the sense of 'concerning.' As even Paucker has not yet registered this idiom, I add 54 more exx., nearly all from Aug., one from Cypr. the earliest that I have yet noted. Equally unknown to our lexicons are my collections on

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admodum in Salvianus (ibid. III 348–350), *hic esto* 'give me your ears' (Aug. the necessary correlative of the classical *istic sum*, ibid. II 82), *anconiscus* and *ancon* 'a bracket' (not 'a kind of drinking-vessel in an alehouse,' a sense rejected by Gesner, ibid. 235), and Dr. Hort's elaborate paper on *limes* (ibid. III 350–8); *invidia* in the schools of rhetoric (Juv. XV 123 n. add Bünemann on Lact. I 7 § 6), (*pro*) *eo quod est* (Serv. etc.), *abstentio* and *abstineo* of excommunication (ind. Cypr.), *ab* after comparatives (gloss. Beda), *vita comite, si vita comes fuerit* (Hier. monum. Mogunt.).

It appears that few of the lexicons produced during this century can implicitly be trusted; most hand on traditional references without heed to the golden rule, sanctioned by the Nestor of Oxford, 'verify quotations.' None of the books founded on Freund check that treacherous compiler by a collation of his source Forcellini. Each of our ancient universities is now engaged on a new Latin lexicon, and we know that the work spent on each will be honest and thorough. May each editor have strength to bring the long labour to a happy issue, to the glory of his *Alma Mater*, and the common good of the republic of letters.

N.B. By Scheller here I mean Riddle's Scheller, my copy of the original not being at hand."

Thursday, November 6. At the Annual Meeting of this Society in St. John's College, the Rev. Professor MAYOR, President, in the chair, the following officers were elected:

Vice-President—W. Aldis Wright, Esq.

New members of the Council:

Professor Cowell.
Rev. H. A. J. Munro.
Rev. H. E. Maddock.
Rev. S. S. Lewis.
C. E. Haskins, Esq.

Professor Mayor was re-elected President.

Mr. J. E. Sandys was re-elected Treasurer.

Mr. J. P. Postgate was elected Secretary.

Thanks were voted to Mr. Lewis on his retirement from

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the office of Secretary, which he had held for six successive years.

The Treasurer's accounts for 1878–79 were audited and approved.

The following new members were elected:

Rev. H. G. Sing, B.A., Corpus Christi College.

W. Ridgeway, Esq., Caius College.

A paper by Mr. PALEY was read upon the MS. reading *οἰωνῶν βοτήρ* in *Aeschylus Sept. c. Theb.* 24, which he would correct into *οἰωνῶν σκοπός*, following a hint which seems to have been founded on the latter reading by the Scholiast.

Upon the sacrificial sense of *μηροί* and *μηρία* Mr. Paley remarked as follows:

"The Greeks, it is now well understood, in offering victims to the gods, consumed small portions in a bright flame on the altar, and roasted the rest for the use of the company present at the sacrifice.

Partaking of food along with the gods was quite an essential part in the primitive notions of a sacrifice.

For the burnt offering small slices were cut raw from the thigh of the victim, just as we carve a leg of mutton when roasted.

These slices were called *μηρία*, which has precisely the same relation to *μηροί* as *χρυσίον* and *ἀργύριον*, pieces of money, have to *χρυσός* and *ἄργυρος*, bullion.

The technical word for cutting the slices was *ἐκτέμνειν*. A false interpretation of *μηρία*, 'thigh-bones,' crept in, and is still, I believe, maintained, perhaps from the idea that *ἐκτέμνειν* meant 'to cut out of the socket.' Thus, for example, Hesychius has *μηρία· τὰ ἐκ τῶν μηρῶν ἐξαιρούμενα ὀστᾶ*. So too Prof. Campbell translates *μυδῶσα κηκὶς μηρίων* 'a dank humour from the thigh-bones,' Antig. 1008, which may more correctly be rendered 'a clammy stain from the meat-slices.' The same meaning attaches to *μηροὺς ἐξέταμον* in Il. I 460, Od. XII 360, and to *μῆρα*, Od. XIII 26.

The slices were wrapped in fat, just like a slice of ham

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between two slices of bread in a sandwich, and thus they are described as *δίπτυχα*. They were then laid on *σχίζαι*, bits of firewood, so piled in the *ἐσχάρα* or hollow on the top of the altar that they burnt freely and brightly, which was a good omen, aided, of course, by the fat which dripped from them. This is the precise meaning of *μηρίων φλόγα* in Soph. Ant. 1020.

So far is clear. But the Homeric phrases *ἐπ' αὐτῶν δ' ὠμοθέτησαν* Il. I 461, etc. and *ἐπώπτων ἔγκατα πάντα* Od. XII 363, also *οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα* Od. III 470, are somewhat ambiguous. In Liddell and Scott's Lexicon *ἐπώπτων* is rendered 'they roasted besides,' or 'after' the rest of the meat. Rather, I think, 'they roasted *over it*.' This may be inferred from Il. IX 213 *ἀνθρακιὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν*.

By *ὠμοθέτησαν* I suggest that they meant the raw meat intended for consumption, placed on a spit directly over the sacred flame, just as we grill a mutton chop on a gridiron over the fire. The idea was, that the meat cooked, or partially cooked, over the sacred flame was more suited to a *religious* meal. The lighting of the sacrificial fire was an affair of much skill and ceremony performed by the *μάντις* himself, or the person himself who made the offering (Ar. Pac. 1024–32). When however a larger fire was made for cooking the meat, small pieces seem to have been tossed into the flame, *ominis gratia*, called *ἀπαρχαί*, *ἀπάργματα*, and *θυηλαί*. The hair from the living victim, and the tongue, were specially so offered,—originally a form of dedicating the entire animal. Probably also (Antig. 1010) the gall-bladder, *χολαί*, was so burnt.

I shall be pardoned for reminding my hearers that *σπλάγχνα* (the Roman *exta*) never meant 'entrails,' but the heart and liver, which we ourselves use as food, and that any of the larger internal organs is rightly described by this word, whence brothers and sisters are *ὁμόσπλαγχνοι*. The entrails, *lactes*, are *ἔντερα*, and we have the two combined in Agam. 1192, where the ghosts of Thyestes' children

> *ξὺν ἐντέροισι σπλάγχν', ἐποίκτιστον γέμος,*
> *πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.*"

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Mr. LEWIS remarked that Mr. Paley's view of the meaning of *μηρία* is supported by Ameis on Homer Od. III 456.

Mr. LEWIS called the attention of the Society to the inscription VTERE . FELIX painted in white letters, $\frac{7}{8}$ in. long, around a small black *olla* which he exhibited; it had been discovered at the beginning of last month in an ancient cemetery at Steeple Morden in this county. A well-preserved "second brass" coin of Nero had been found in the immediate neighbourhood: but this vase is probably of the second century A.D.

Mr. VERRALL offered the following remarks on *Aeschylus Choeph.* 935–972, etc.[1]

The first difficulty of this chorus is strophic distribution; 935–941 answer to 946–952. After 952 there is not room for a new strophe and antistrophe as well as the antistrophe to 942–945: it has been assumed therefore that there is one lacuna or more after 952. The principal object of this paper is to show that there is no lacuna, and that 942–945 are a refrain or "chorus" in the modern sense, to be repeated, though not written, at the end of each strophe. Compare Eum. 778 foll. and 808 foll., Bacch. 877 foll. and 897 foll.

953–959 should stand thus:—

τάνπερ ὁ Λοξίας, ὁ Παρνασίῳ
μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθῳ,
ᾇξ' ἀδόλως δολίαν, βλαπτομέναν χρονίσ-*
θεῖσιν ἐπ' οἰκέταις,† κ.τ.λ.

MS. **ἐπ' ὄχθει αξεν*—†*ἐποίχεται.*

"Whom (Vengeance) Loxias, who dwells in the great rock-cleft on Parnassus' hill, sent in her righteous cunning, though she was delayed because the household (of Agamemnon) were laggards, and God, with reverence be it said, is withheld from aiding cowards."

Compare for the construction of *βλαπτομέναν . . . οἰκέταις* Hdt. 4. 154 *ἐπὶ θυγατρὶ ἀμήτορι ἔγημε ἄλλην γυναῖκα*, etc. This shows that there is no lacuna at 954. Thence to 962

[1] *Journal of Philology*, VIII pp. 114–163.

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there is no difficulty: 952–962 form the second strophe. The second antistrophe from 963 *ἄνα γε μὰν* . . . 972 *τὸ φῶς ἰδεῖν* has not been rightly understood. It refers to the mercenary guard which Aegisthus after the murder of Agamemnon brought into the house to keep down disaffection. See the last scene of the *Agamemnon* (1601, etc.), and compare Cho. 755 foll. These are the *μέτοικοι δόμων* of Choeph. 971, and it is to effect their expulsion that the chorus appeal to the household.

965–968. The words *ὅταν ἀφ' ἑστίας πᾶν μύσος ἐλάσῃ* are spurious—for

(1) the repetition *ἐλάσῃ* . . . *ἐλατηρίοις* is intolerable;

(2) the clause is unnecessary, for the instrumental dative *καθαρμοῖσιν* can be construed with *ἀμείψεται* (cp. Eur. Phoen. 1043 *ἔβα Πυθίαις ἀποστολαῖσιν*, etc.);

(3) the sense is absurd and irremediable by any small correction;

(4) an omission of this length is necessary to the metre.

But *χρόνος* itself cannot be genuine, for it is incongruous with the notion of purging, and we can show from Aristophanes that such a metaphorical treatment of *χρόνος* was alien to the style of Aeschylus and his age. We should read *παντελὲς χράνος filth*, a derivative of the root *χραν*, related to *χραίνω* as *χάνος* (=*χάσμα*) to *χαίνω*. The same word should be restored to Pind. Fr. 150 (*ἐξ ἀδήλων* 47 Donaldson), where *πολλὸς ἐν καιρῷ χρόνος* should be *πολλὸν ἐν κραίρᾳ χράνος*. Here *χράνος* is a word of vituperation applied to the mercenaries, who are to be "purged" out; *πᾶν μύσος* in the interpolation is an old marginal gloss upon *παντελὲς χράνος*.

In 969 for *τὸ πᾶν* we should read *τροπάν* retaining the MS. *θρεομένοις*. The corruption of *τρ* into *τ* is not uncommon, and can be explained by a compendium. In Cho. 939 read *ἔδικε δ' ἐς τροπὰν has made a victorious spear-throw* (for *ἔδικε* see below on Cho. 948): in Aesch. P. V. 456 *ἄτερ γνώμης τροπῶν ἔπρασσον they lived without knowledge of the seasons*: in Aesch. Supp. 594 *τροπᾶν μῆχαρ*: in Eum. 938 *ὄρον τροπᾶν* (or *τροπῶν*): in Hipp. 1053 *καὶ τροπῶν Ἀτλαν-*

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τικῶν, the 'turning-place' of the sun in the west, one good MS. having καὶ τόπων, which cannot be a corruption.

This shows the probability of the corruption τροπάν—τοπάν. It can be also proved that τοπάν often becomes as here τὸ πᾶν. Eustathius (Iliad p. 543) quotes and explains the words τόπος (and τοπή ?) *conjecture*, τοπάω (another form of τοπάζω) *to conjecture*. τοπάν (the acc. of τοπή) or τόπον should be restored in Pindar Ol. II 83. If τοπάν, the *a* is short because the word is borrowed from the Dorian Corax, whose name is punned upon in κόρακες ὡς. (*Possibly* in *ibid.* 99 ἄλλοις ἐθήκη, so MSS., should be ἄλλοισι θηρᾷ a play on the name of Theron.) τοπάν should be read in Aesch. Ag. 681, τοπᾶν (inf. of τοπάω) ibid. 981 and Soph. Fr. 678. 5 (line 6 being spurious), τοπῶ in Soph. Phil. 203, κοὐ τοπῶ for χᾧ τρόπῳ in Aesch. P. V. 915, τόπῳ for τρόπῳ in Cho. 754, τόποισι for the gloss ταῖς φήμαις (φωναῖς?) τῶν ὀνομάτων in Eur. Alexandr. Fr. 23. 2 (Musgrave). ἄτοπος also is derived from this τόπος, not from τόπος *place*, and so perhaps *originally* was τόπος as used in rhetoric. (In Eum. 405 τὸ πᾶν is not genuine; it should be either τροπήν or more probably κοπήν; for the *vox nihili* καταφθατουμένη ibid. 401 read καταφθιτουμένη from καταφθιτόω).

The two first strophae of the chorus also require some correction. In 948 ἔθιγε should be ἔδικε (compare 969); there is a play upon ἔδικε . . . Δίκη. Aristotle mentions this practice of punning on the names of deities (Rhet. II 23 § 29) and incidentally gives an example of it (*ibid.* 24 § 2), an address to Pan as "the dog," his name in the Boeotian dialect having that meaning. (παντοδάπον there should probably be derived from δάπ-τω and rendering "all-devouring.") Aeschylus has another similar pun on δι-κεῖν . . . Δι-ός in Agam. 160 foll.: βαλεῖν 164 is a gloss for δικεῖν, οὐδὲν λέξαι 167 a corruption of οὐδεν' ἂν δικοι (or δίξαι), τὸ πᾶν 170 of τοπάν.

The recurrence of ἐτήτυμος in these passages is noticeable. This word in Aeschylus signifies "*literally* true" and very commonly indicates some play of language. In Eum. 534 the gloss τέκος has expelled the true reading κόρος, upon

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which the pun depends; accordingly ἐς τοπάν recurs in 538. So in Eum. 488 διαιρεῖν has been substituted for διχάζειν, a pun on δικάζειν. (In ibid. 470 οἷος οἴεται is suggested for οἴεται τόδε.) In Aesch. Supp. 736 the play is on περίφοβον, in Eum. 496 on παῖς *child*, and παΐς *point* (connected with παίω as δαΐς with δαίω), compare Hesych. παιδός· ἀκμῆς.

The chorus, exclusive of the "refrain," thus consists of four strophae, having each a single topic—1. Orestes, 2. Δίκη, 3. Apollo, 4. the mercenaries; the "refrain" refers to the general subject of the whole, the downfall of the usurpers.

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TRANSACTIONS

FOR

1879—1880.

1879.

Thursday, Nov. 27. The President, Professor MAYOR, in the Chair, the following new member was elected:

T. W. Dougan, Esq., B.A., St. John's College.

Professor SKEAT commented on the following English words:

Jute, a fibrous substance, is to be explained from the Sanskṛit *jûta* (with cerebral *ṭ*), a less usual form of *jaṭa*, meaning first, the matted hair of an ascetic: secondly, the fibrous roots of a tree such as the banyan, which throws out roots from its branches; and thirdly, any fibrous substance. See Bailey, Malayalam Dictionary; Academy, Jan. 17, 1880.

Mandarin is the Portuguese *mandarim*, a word borrowed from the Malay language; and the Malay word is, in its turn, borrowed from the Sanskṛit *mantrin*, a counsellor, from the root *man*, to think. See Marsden, Malay Dictionary.

Marmoset, a word used (by Sir John Mandeville) to mean an ape as early as the fourteenth century, is from the Old French *marmoset*, of which the original sense was the ornamented spout of a fountain, afterwards applied to anything grotesque (see *marmoset* in Cotgrave), and probably applied to an ape in particular by confusion with the Old French *marmot*, an ape, which is quite distinct from *marmot* as used in English. The Old French *marmoset* has been

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shown, by Scheler and Littré, to be a corruption of the Low Latin *marmoretum*, as applied to the spouts of cisterns and fountains, and is thus at last traced back to the Latin *marmor*, marble; of which material fountains were often made, as they are at this day.

The word *mask* should rather be *masker*, which is actually the form used by Sir Thomas More (Works, p. 758); it is of Moorish origin, being derived through the French and Spanish from the Arabic *maskharat*, a buffoon, jest, mummer or masquerader. See Richardson, Arabic and Persian Dictionary.

In the word *pageant*, the final *t* is unoriginal, as in *ancient* and *tyrant;* the derivation is from the Low Latin *pagina*, fully vouched for by the notes in the Promptorium Parvulorum (which see), meaning a scaffold for the acting of miracle-plays; the etymology is from the root of the Latin *pangere*, to fasten, hence to compact, fit together, construct.

Patch stands for an older form *platch*, still in use in Banffshire (Macgregor), and is connected with the Low German *plakke*, a patch, Dutch *plek*, a spot or patch of ground. See Bremen Wörterbuch, Sewel's Dutch Dictionary. We find the Gothic *plats*, a patch, in the very passage where Wyclif has *pacche;* Mark II 21.[1]

Mr. RIDGEWAY suggested that *platchet*, used in Ireland for 'stain,' and *pajock*, Shakspeare Hamlet, were connected with *patch*.

A communication from Mr. ENGLAND was then read, suggesting that in *Euripides Hippolytus*, v. 276, for πότερον ὑπ' ἄτης ἢ θανεῖν πειρωμένη; should be read πότερον ἄσης ὕπ' κ.τ.λ. The leader of the chorus offers two alternative explanations of Phaedra's abstinence from food: one is a loathing for it, the other a desire to die. Heaven-sent infatuation (ἄτης) is not really an *alternative* to the second, as the desire of death may be very naturally regarded as itself an ἄτη.

[1] The above etymologies are discussed more at length in Skeat's English Etymological Dictionary, since published.

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Mr. Lewis observed the emendation was confirmed by the MS. reading *ὑπ' ἄσης*, quoted by Valckenaer Hippolytus, *ad loc.*, where the same suggestion was cited from Victorius.

Mr. Doig communicated a note on *in eculeo*, Cic. Milo 21. 57. *Eculeus*, like the Russian *kobyla*, a mare, might be some kind of a framework to which the sufferer was fastened while the "tormenta" were being applied.

Mr. Ridgeway read the following notes on *Aristophanes*.

On *Equit.* 570.

οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν
ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθὺς ἦν ἀμυνίας.

He proposed to read *ἀλλ' ὁ θυμὸς εὐθὺς ἦν Ἀμεινίας*, quoting in support Herod. VIII 84 *ἀναγομένοισι δέ σφι* (sc. *τοῖς Ἕλλησι*) *αὐτίκα ἐπεκέατο οἱ βάρβαροι· οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμνην ἀνεκρούοντο κ.τ.λ., Ἀμεινίης δὲ Παλληνεὺς ἀνὴρ Ἀθηναῖος ἐξαναχθεὶς νηὶ ἐμβάλλει κ.τ.λ.* Ar. was contrasting his own inert contemporaries with the brave *Μαραθωνομάχαι*. The name *Ἀμυνίας* occurs several times in both Nubes and Vespae either as name of usurer or of the infamous archon. Ar. then would not have such a name in such a passage. The Schol. explains *Ἀμυνίας* as *ἀμυντήριος, ἕτοιμος πρὸς τὸ ἀμύνειν*. There is no such contrast between this and *ἠρίθμησεν*. MSS. all read *ἀμυνίας*; Schol., Meineke, etc. *Ἀμυνίας*.

On *Vespae* 642.

ὥσθ' οὗτος ἤδη σκορδινᾶται κἄστιν οὐκ ἐν αὑτοῦ.

He endeavoured to show that *σκορδινᾶται* is the *symptom* of the *madness* expressed in *κἄστιν οὐκ ἐν αὑτοῦ* by quoting Plaut. Men. v 2. 79 ut pandiculans oscitatur, and Hippocrat. *τὰ κατὰ φάρυγγα (τῶν φρενιτικῶν) . . . πνιγώδεα ὥστε, ὅτε χάνοι, μὴ ῥηϊδίως συνάγειν τε καὶ κλείειν τὸ στόμα*. Philocleon points out to the Chorus that his harangue is driving Bdelycleon mad.

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On *Acharn.* 920–925.

ἐνθεὶς ἂν ἐς τίφην ἀνὴρ Βοιώτιος
* * * *
σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος.

τίφη seems to mean both an insect and a small boat, cf. κάνθαρος and Schol. Pax 142. It was probably the water-spider, proverbial for its lightness, cf. Varro Bim. XXI ut levis tipulla lymphon frigidos transit lacus, and Plaut. Persa II 2. 62. He thought the edd. had gone wrong in forcing *one* or other meaning on *both* passages, and would take it as *water-spider* in the first passage, and *cock-boat* in the second. The Boeotian is charged with sending the spider with a lamp-wick attached into the νεώριον, as Samson sent foxes into cornfields of the Philistines. Dicaeopolis on the other hand takes it in sense of boat, and wonders what a boat and a lamp-wick have to say to one another.

He suggested that the sense of the idea expanded in the *Birds* was to be seen in Pax 114–117,

ὦ πάτερ, ὦ πάτερ ἆρ' ἔτυμός γε
δώμασιν ἡμετέροις φάτις ἥκει,
ὡς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ
ἐς κόρακας βαδιεῖ μεταμώνιος.

He thought that Muller-Strübing's inference, from the mention of footpads thrice in Aves (414 B.C.) and nowhere else (as Muller-Strübing believes), that it was only a temporary outbreak of crime, *temp.* Hermokopae, was upset by Eccl. 545 (392 B.C.) and Plut. 930 (388 B.C.) which made distinct allusion to such a practice.

Mr. POSTGATE made the following remarks upon passages in Sophocles:[1]

Oedipus Coloneus v. 30 ἐξορμώμενον is not a *hysteron proteron*, but means "hastening, making good speed," as

[1] *Journal of Philology*, X pp. 87-91.

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in Trach. 929. The phrase shows Oedipus' querulousness. Compare *vv.* 21, 22, 25,

v. 153 *προσθήσεις τάσδ' ἀράς* read *προσθήσει.* The middle "take to thyself" is required by the sense of Sophoclean usage, O. C. 404, and elsewhere.

v. 384 *τοὺς δὲ σοὺς ὅποι θεοὶ κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.* Read *κατοικιοῦσιν.* A comparison of various passages in the play shows that its keynote is the finding of a home for the wanderer Oedipus, and retribution on those who have exiled him. Thus *v.* 627 *οἰκητῆρα δέξασθαι,* 635 *οὔποτ' ἐκβαλῶ χάριν τὴν τοῦδε χώρᾳ δ' ἔμπαλιν κατοικιῶ.* Contrast *v.* 784. So in 631 *ἐκβάλοι* should not be taken "throw away," but "drive from the borders." Hence *v.* 1373 gains new light, *πρὸς ἄστυ Θήβης· οὐ γὰρ ἔσθ' ὅπως πόλιν κείνην ἐρεῖ τις.* Oedipus says that Polynices, who has made his father *ἄπολιν,* shall never call Thebes his native city. (*τις,* as here in the sense of *σύ,* is to be restored in Aristoph. Lysistr. 657 *τῷδε τἀψήκτῳ πατάξω τῳ* (for *τῷ*) *κοθόρνῳ τὴν γνάθον.*) In *v.* 1390 *καὶ καλῶ τὸ Ταρτάρου στυγνὸν πατρῶον ἔρεβος ὥς σ' ἀποικίσῃ, ἀποικίσῃ* gives the same idea with bitter emphasis. Lastly, in *vv.* 25–27 the pointed antithesis *ἐξοικήσιμος* (which must mean "fit for a wanderer to settle in") and *οἰκητός* (contrast the stranger's words *ἄθικτος οὐδ' οἰκητός, v.* 39) is to be observed as touching at the very outset the keynote of the play, and paving the way for the otherwise abrupt declaration of Oedipus in *v.* 45.

Fragm. 319 *ἀπῆξε πέμφιξιν οὐ πέλας φόρου* read *ἀπῆξε πέμφιξ ἶξιν οὐ σελασφόρου* (Herm. *σελασφόρου*). *ἶξιν* is found in Eur. Tro. 396, and in Hippocrates of a course or movement in a straight line. So it means "the *πέμφιξ* sprang away on its dark path."

Mr. VERRALL added the following examples of *τὸ πᾶν* in Aeschylus as further illustrating his paper recently read to the Society. Cho. 434 read *ταφὰν ἀτίμων,* ibid. 331 read *ταφάν,* Supp. 692 read *τροφάν,* Eum. 52 read *ἐς τρόπον βδελύκτροπον.*

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1880.

Thursday, Feb. 19. Mr. W. Aldis Wright, Vice-President, in the absence of the President, in the Chair.

The report[1] of the Special Committee appointed last term was read by the Secretary, and it was resolved that it should be circulated amongst the Members of the Society.

The following communications were then made to the Society:

Dr. Hayman read a paper

On the Connexion between the Legends of Greek Tragedy and Heroic Myth.

"I have no intention of laying down a theory on the subject of this paper. My attempt will be confined to laying before you the leading facts in some important instances. I will take first the Oedipus legend.

In Sophocles, Oedipus blinds himself with the pin torn from the dead Jocasta's robes. In Euripides' *Phoen.* 60–61, he is spoken of as having blinded himself; but there Jocasta survives him and speaks the prologue, and her death is reserved to crown the catastrophe of Eteocles and Polynices. There is, however, a scholion on this passage[2] which tells us that in Euripides' *Oedipus* the servants of Laius blinded Oedipus, supposed at the time to be the son of Polybus, for the murder of their master, fixing the guilt upon him through the chariot and weapons carried off by him to Corinth; and a fragment of this play appears to confirm this.[3] On this Euripides makes him resign the royalty of Thebes to his sons, who thereupon treat him with insolence.[4] This incident of the blinding of Oedipus is said to be repre-

[1] See Appendix B.

[2] *ἐν δὲ τῷ Οἰδίποδι οἱ Λαΐου θεράποντες ἐτύφλωσαν αὐτόν.* Schol. ad Eurip. Phoen. 61.

[3] *ἡμεῖς δὲ Πολύβου παῖδ' ἐρείσαντες πέδῳ*
ἐξομματοῦμεν καὶ διόλλυμεν κόρας. Eurip. fragm. 545.

[4] So Hartung probably deduces from *fragm. incert.* 40, which he refers to this play, beginning *ἀλλ' οὔποτ' αὐτὸς ἀμπλακὼν ἄλλον βροτὸν κ.τ.λ.*

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sented in an extant work of art,[1] and Aelian, Athenaeus, Strabo, Plutarch and others are referred to by Hartung as holding the same view of the fable. In Euripides, Oedipus, grieving for the death of Polybus as though his own father, is consoled by Periboea, wife of the latter, who divulges the fact that he was a supposititious child. In Sophocles this wife is *Μερόπη Δωρίς*. Thus the divergence of plot between the *Oedipus* of Euripides and his *Phoenissae* was considerable. It should be added that, in the former play, the hero, as he does not blind himself, so he does not give way to frenzy, but bears his vast troubles away into exile with magnanimous endurance.

It is easy to see that Sophocles' view was the most fertile in profound pathos and tragic sensation. Now, when two mouldings of the same theme so differ, it seems likely that the one which works most powerfully on the feelings is of later workmanship, and resulted from further study applied by the pathetic imagination to the same material. The version of the tale given by Hyginus is believed[2] to have been the Euripidean, and probably represents the main stream of general tradition, that of the epic *Thebaica*. According to Hyginus, Tiresias, when consulted on the plague which ravaged Thebes, declared that the country demanded the self-immolation of one of the dragon's-seed men. Possibly this may have given Euripides the hint of Menoeceus, son of Creon, devoting himself at the dragon's den as the condition of victory over the Argives. However that may be, it seems that the genius of Sophocles broke away from the main stream and forced its own independent channel, while Euripides here preserved the tradition of Epos.

I take next the legend of Philoctetes. We know something of its dramatic handling from Dio Chrysostom, and from a translation of Attius, of which a few fragments survive. In the *Philoctetes* of Aeschylus, Odysseus appeared before that hero as an envoy, with no confederate, professing to be some Greek from the host before Troy; and

[1] . . . Ex opere quodam caelato, . . . quo excaecatio Oedipi ea ratione quam finxit Euripides repraesentatur Welcker, p. 539, cited by Hartung.

[2] By F. Hermann and Welcker.

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won the sympathy of Philoctetes by a tale of the distress to which the Greeks were reduced, being little short of destruction, in consequence of the wrath of Achilles. The ships had narrowly escaped being fired by Hector, while Agamemnon and Odysseus, the objects of his special aversion, were now slain. This plot, so far, is specially of interest, as built largely on incidents which occur in our Iliad. There Agamemnon and Odysseus are disabled by wounds,[1] which doubtless gave the hint to the latter easy exaggeration. Odysseus in this play adopted no special disguise of his person; nevertheless Philoctetes did not recognize him. What further devices were introduced by Odysseus in the Aeschylean view of his agency we know not.

In the play of Euripides, Pallas appearing in a dream to Odysseus promised to transform him so as to be unrecognizable.[2] Diomedes then shared the adventure with him, as in the Doloneia of the Iliad. Odysseus then worked upon Philoctetes' indignant sympathy by the tale of Palamedes' condemnation, "done to death by slanderous tongues," on the false charge of betraying the Greek interests to the Priamidae. The Chorus seems to have consisted of Lemnians, and so also probably in Aeschylus' play,[3] and a Lemnian chief, one Actor, was one of its characters. Odysseus won the aid of these Lemnians, thereby obtaining the famous weapons from Philoctetes surreptitiously, when the latter was in a paroxysm of pain. Greater complexity was then given to the plot by introducing an embassy of Trojans, headed by Paris; their object being to win Philoctetes to their side by playing upon the hatred which he felt for the Greeks. Odysseus, however, still concealing his real character, after

[1] *οὔτασται δ' Ὀδυσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων* Il. xi 661.

[2] A clear trace of Od. xiii 397 foll. *ἀλλ' ἄγε, σ' ἄγνωστον τεύξω πάντεσσι βροτοῖσιν κ.τ.λ.*, and recognized as such by Dio Chrysostom in his remarks on this play; where, speaking of the loftiness and simplicity of the conceptions of Aeschylus, he says, that "he had no need of the further contrivance of a transformation by Athene, to prevent his being detected by Philoctetes, *as Homer, and after him Euripides*, introduces."

[3] I judge this from a remark in Dio that Euripides, with more art and to avoid seeming improbability, introduced the Lemnian Chorus as apologizing to Philoctetes for having left him all those years neglected, whereas Aeschylus is at no pains to extenuate any such violence done to the probable.

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winning Philoctetes' sympathy as aforesaid, persuaded him by further rhetorical efforts to reject the Trojan overtures. Philoctetes was then induced by Diomedes to return with him on condition of Odysseus being excluded from all further share in the Trojan expedition. Upon this Odysseus revealed his real identity, and by further rhetorical artifice, the details of which are lost, succeeded in reconciling Philoctetes, who then in an access of warlike ardour called for the bow, to try his strength upon it. This looks like a reflex of Odysseus trying his bow in the Odyssey[1] before he proceeds to use it. Here I think there can be no doubt that the simpler narrative is the older. The device of the Trojan embassy, with the door which it would open to a rhetorical conflict of set speeches, is so obviously Euripidean that we may feel sure nothing of the sort occurred in the older epic legend. The sudden *περιπέτεια* brought about by Odysseus emerging *in propria persona* also smacks of the smartness of purely dramatic plot. A powerful stage-effect would result from this situation, which would be comparatively feeble if recited as a narrative. I think there can be no doubt, as between these two, that Aeschylus here sticks closer to the ancient epic tale of the fetching of Philoctetes, as we have seen he builds largely on incidents from the Iliad as we have it. Sophocles delighted in the contrast of pairs of opposite characters,[2] and thus chose, I venture to think, by his own instinct, as the comrade and therefore as the foil of Odysseus, Neoptolemus; from whose *μετάνοια* he obtains one of the most impressive ethical situations in Greek tragedy.

It is at the same time remarkable that in the false tale by which Odysseus, disguised as an *ἔμπορος*, works on the fears of Philoctetes, Odysseus and Diomedes are represented as sworn to carry off Philoctetes to the Greek camp by fair means or foul.[3] This looks as if Sophocles hung on sideways to the same legend as that which Euripides adopted,

[1] ἀλλ' ἄγ', ἐμοὶ δότε τόξον ἐΰξοον, ὄφρα μεθ' ὑμῖν
χειρῶν καὶ σθένεος πειρήσομαι κ.τ.λ. Od. xxi 281 foll.

[2] Shown in those of Odysseus and Ajax, Electra and Chrysothemis, Antigone and Ismene, Oedipus and Creon.

[3] Soph. Philoct. 570-621.

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although setting it aside for the main purpose of his plot. But I see no reason to think that Aeschylus, if he had found a Diomedes in the story, would have excluded him from his drama. And thus we are led to suppose a double form of the legend as current, one excluding and one including Diomedes' comradeship and share. I see no improbability in supposing that each of these may have had its epic vehicle, and either dramatist have taken what best suited his genius. Aeschylus thus retains the austere and perhaps crude simplicity of the earlier tale: Euripides seeks a rhetorical palaestra, and finds it by throwing in the Trojan embassy: Sophocles desires a moral counterpoise, and he selects Neoptolemus as the most effective for his purpose; although here he must have broken the sequence of epic narrative, at least as represented by the epitome of the *Little Iliad* as given by Proclus.[1] For there the fetching of Neoptolemus by Odysseus to Troy follows, not precedes, that of Philoctetes, which by the way is there ascribed solely to Diomedes. Aeschylus also breaks away wholly from epic legend in fetching Philoctetes to repair the reverses consequent on Achilles' quarrel. That legend uniformly times it after Achilles' death. These are among the many traces of the "free handling" of epic themes by the tragic writers.

I pass on to the *Phoenix* of Euripides. Aeschylus had a play under the same name, but nothing survives by which to test its plot. Of that by Euripides one or two fragments remain, and one or two notices of the story by Apollodorus and the scholiast on Lycophron, as well as a remarkable single line of Ennius who followed a Greek model of course and probably Euripides. We have firstly an outline of the tale given by Phoenix himself in Il. IX 448 foll. At his mother's suggestion he anticipated his father in the affections of the concubine her rival. The suggestion is *παλλακίδι*

[1] Ὀδυσσεὺς λοχήσας Ἕλενον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἁλώσεως τούτου Διομήδης ἐκ Λήμνου Φιλοκτήτην ἀνάγει . . . καὶ Νεοπτόλεμον Ὀδυσσεὺς ἐκ Σκύρου ἀγαγὼν τὰ ὅπλα δίδωσι τὰ τοῦ πατρός Procli Chrestomathia, § 3. In Q. Smyrnaeus, it is Calchas who foretells the arrows of Philoctetes as necessary to the capture of Troy, and Helenus has nothing to do with it. Posthomerica, IX 325 foll.

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προμιγῆναι ἵν' ἐχθήρειε γέροντα, 452. Now two fragments of the Euripidean drama are

μοχθηρόν ἐστιν ἀνδρὶ πρεσβύτῃ νέα,

with two other lines following, and

πικρὸν νέᾳ γυναικὶ πρεσβύτης ἀνήρ.

This latter comes very close to the Homeric motive ἵν' ἐχθήρειε γέροντα, and the line may probably have been spoken by the mother in the play. This might, however, be a mere accidental coincidence. But further, in Homer the father Amyntor vents his wrath in curses on his son, 454–6,

πολλὰ κατηρᾶτο στυγερὰς δ' ἐπεκέκλετ' Ἐρινῦς,
μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν
ἐξ ἐμέθεν γεγαῶτα.

Now among the scanty remnants of Ennius' imitation we have preserved by Cicero, Orat. c. 46 § 155 (although he names neither play nor poet), the line,

neque tu umquam in gremium extollas liberum ex te genus,

—a very close translation of the Homeric line, allowing for the change of person.[1] Here we seem to catch a ray of Homer shining into the Latin of Ennius, through the medium of Euripides, or possibly Aeschylus. And this suggests that the previously cited coincidence of the maxim of Euripides, πικρὸν νέᾳ κ.τ.λ., with the Homeric motive ἵν' ἐχθήρειε γέροντα, is not fortuitous, but a deliberate imitation of an original. Euripides, however, adopted a totally new ethical stand-point for his Phoenix, in making him an innocent man falsely accused, as Bellerophon in short; the accuser, according to Apollodorus, being the concubine herself, see next page, note 1. The Scholl. and Eustath. on Il. IX 453 both note this fact.[2] He also, says Suidas,[3] incorporated a local legend of Anagyrus, concerning a family quarrel in

[1] There are not a few passages in the Homeric poems where the MSS. show evidence of the possessive ὅς being used for all persons. Thus γούνασιν οἷσιν might chance to mean "on *my* own knees," and there would be no change of person. See my Odyssey, Appendix H 1, vol. III, now in the press.

[2] τῇ πιθόμην καὶ ἔρεξα. Their comment is Εὐριπίδης δὲ ἀναμάρτητον εἰσάγει τὸν ἥρωα ἐν τῷ Φοίνικι.

[3] ἱστορεῖ δὲ καὶ Ἱερώνυμος ἐν τῷ περὶ τραγῳδοποιῶν ἀπεικάζων τούτοις τὸν Εὐριπίδου Φοίνικα.

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which the father inflicts blindness on his son. Apollodorus retails this circumstance,[1] adding, that Phoenix was introduced to Chiron, who restored his eyesight. The only other testimony extant is a single line from a Latin playwright, which may probably be referred to some drama on this theme, perhaps to the *Phoenix* of Ennius aforesaid. It is,

Pater, inquam, hospites, pater, me lumine orbavit pater.[2]

Euripides, having established a plot, characters, and situations of more intense tragic efficiency, was followed by the Latin stage; although the moral aspect of the entire fable is so far violated that little else than the names remain. There is a coarse flavour about these strongly-drugged infusions of pathos which betray the adulteration to which the fresher and simpler story had been subjected. The legend in Il. IX, although founded on conjugal pique and carnal motive, yet belongs to a comparatively healthy school of naturalism. I can hardly think any unprejudiced critic could deem it anything but earlier, and the Euripidean play a debasement and perversion of it. Prof. Paley, if I understand him rightly, which he sometimes seems to doubt, regards the dramatic forms of such legends as older than their Homeric counterparts, where we have them; that is, the more complex in his view precedes the simpler form.

The next drama on which I will touch shall be the "Myrmidons" of Aeschylus. I will first cite Prof. Paley's opinion: "Aeschyli *Myrmidones* eo ab Iliadis lib. IX discrepabat, quod in hoc Phoenix, Ulysses, Aiax *ῥητορικῶς πάνυ* Achillem adloquuntur perditis rebus auxilium implorantes. At in fabula Aeschylea legati erant ipsi Myrmidones, socii Achillis, suum scilicet ducem precibus adeuntes ut iram remitteret."[3] There can be no doubt that the Myrmidons

[1] *συνείπετο δὲ αὐτῷ,* (Ὀδυσσεῖ) *Φοῖνιξ δ Ἀμύντορος· οὗτος ὑπὸ τοῦ πατρὸς ἐτυφλώθη, καταψευσαμένης Φθίας τῆς τοῦ πατρὸς παλλακίδος. Πηλεὺς δὲ αὐτὸν πρὸς Χείρωνα κομίσας, ὑπ' ἐκείνου θεραπευθέντα τὰς ὄψεις βασιλέα κατέστησε Δολόπων.* Apollod. Biblioth. 3, 18, 8, 3. The Schol on Il. IX 448 gives the concubine's name as Clytia.

[2] *Ex incertis incertorum fabulis.* Ribbeck, Scenicae Rom. Poës. Fragm. vol. I, Tragoed. p. 267, fragm. CXVII.

[3] Hermann says, Opuscula, V p. 146 "Chorus Myrmidonum e delectis ex Achillis exercitu viris constitit qui cunctorum Myrmidonum nomine ad eum erant delegati."

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formed the Chorus, and so gave the name to the play. Can there be any reason why they should not reinforce the appeal made by the envoys of Agamemnon, just as in the Ajax the Chorus of comrades reinforce the appeal of Tecmessa to the hero?[1] There is no real inconsistency, it seems to me, between the deprecation of the envoys and the remonstrances of the Chorus; and the clauses of Prof. Paley's criticism cited above *quod in hoc . . . At in fabula . . .* challenge a discrepancy which does not exist. But what do we know of the play itself?

Chiefly two fragments gathered from Aristophanes.[2] They are,

> *Φθιῶτ' Ἀχίλλεῦ, τί ποτ' ἀνδροδάϊκτον ἀκούσας*
> *ἰήκοπον*[3] *οὐ πελάθεις ἐπ' ἀρωγάν;*

and

> *τάδε μὲν λεύσσεις, φαίδιμ' Ἀχιλλεῦ,*
> *δοριλυμάντους Δαναῶν μόχθους,*
> *οὓς* [*ξεινοδοκεῖς*?] *εἵσω κλισίας,*
> [*πᾶν τὸ θύραθεν*?] *προπεπωκώς.*

The last word is known from Hesychius and Harpocration, and is cited by the latter as belonging to this fragment, in the third line of which it is usually inserted.[4] I think it more likely to have formed the paroemiac close, and have conjecturally inserted *ξεινοδοκεῖς* and in the last line *πᾶν τὸ θύραθεν* to complete the sense. This, however, is of slight moment. *προπεπωκώς* means "having abandoned to ruin." Both the fragments, lyric and anapaestic, are appeals to Achilles for succour, "by the din of rout and havoc which he hears and by the sufferings of the Greeks, whom within thy tent . . ." what? I suppose "thou entertainest." But that some of the *Δαναοί* were spoken of as being or having been *εἵσω κλισίας* there can be no doubt. I take these to be

[1] Soph. Aj. 525-6, 583-4.

[2] Ranae 1293, 1023, and Scholl. *ad. loc.*

[3] I incline to Fritzsch's view on Ran. 1264: "*ἰήκοπος* verbum esse puto plane Aeschyleum. Significatur autem . . . *ἰήϊος κόπος lamentabilis planctus* . . . Jam *ἀνδροδ. ἰήκ.* proprie *virorum interfector* (*interfectorum*?) *planctus miserabilis.*"

[4] *οὓς σὺ προπίνεις εἵσω κλισίας* was Blomfield's conjecture, but from Harpocration's notice it seems clear that the participle was used by the poet here.

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the envoys from Agamemnon, whether identical or not with the three of Il. IX; and probably we shall see a reason for thinking that here the poet deviated in detail from the Homeric personages. These envoys have been, however, we may presume, urging their appeal εἴσω κλισίας, which the Chorus take up and reinforce ἔξω. On my view the latter urge that Achilles is showing them hospitality in his tent while betraying their interests in the field.

But we have in Homer a passage which gives this view a strong and clear support. It is Il. XVI 200 foll. There Achilles, reviewing his "Myrmidons" before they take the field with Patroclus, expressly reminds them how they had "repeatedly remonstrated with him for keeping them against their will inactive, and found fault with him during the whole period of his wrath." This being so, they were a Chorus ready made to the poet's hand. The embassy from the Greeks would only chime in with their prevailing sentiment; and the Aeschylean fragments tally closely with the attitude as above ascribed to them in our Iliad. Aeschylus found in short *two* Homeric roots for his drama, one in Il. IX and the other in Il. XVI, and all that he does is to intertwine their outgrowth. Each supports the other, and both fit as parts into one whole. Prof. Paley writes as though the latter passage did not exist. Yet his own words, "suum scilicet ducem precibus adeuntes ut iram remitteret," describe with sufficient exactness the attitude ascribed to the Myrmidons by their chief in Il. XVI. Further, as we do not generally find the Chorus of a tragedy initiating any independent action, we might expect from the fact of the Chorus pleading thus that they were backing up some appeal addressed in the dialogue to Achilles. It is almost a moral certainty that there must have been some such appellants as the envoys would have been in order to give the Chorus a *locus standi* for their plea.

But when we turn to certain Latin fragments of the *Myrmidones* of Attius, I think the moral certainty is reached. From the first of these it is clear that in the Latin play, and presumably in the Greek original, Antilochus was at any rate

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one speaker who urged Achilles to forego his resolution. Now as no other Greek tragedy on this theme is known to have existed, I assume that Attius took Aeschylus for his model, and therefore that in the drama of Aeschylus, Antilochus appeared, probably as an envoy on behalf of the Greek host, and perhaps displaced Ajax in that capacity. That Antilochus should so appear is conformable to what our Homer says of the high place which he held in the affections of Achilles. Indeed, if a poet, with our Homer before him, sought to deviate into independent treatment while keeping to the Homeric tradition on this subject, he *must* have introduced Antilochus.[1] The fragment accordingly consists of part of Achilles' reply to him. It is iambic, as follows:

> tu pertinaciam esse, Antiloche, hanc praedicas,
> ego pervicaciam aio et ea me uti volo:
> haec fortis sequitur, illam indocti possident.
> tu addis quod vitio est, demis quod laudi datur:
> nam pervicacem dici me esse et vincere
> perfacile patior, pertinacem nil moror.[2]

Further, the Schol. on Aristoph. Ran. 1262-3, whence the first fragment is derived, expressly states, *τοῦτο μὲν ἀπὸ τῶν πρεσβέων πρὸς Ἀχιλλέα Αἰσχύλος πεποίηκεν· ἔστι δὲ ἐκ Μυρμιδόνων.* There were therefore "*πρέσβεις* to Achilles" in the play. So Berg comments, "Sunt verba legatorum ad Achillem quem vocabant ad opem ferendam caeteris Graecis cum a Trojanis iam premerentur." The Latin fragment just given shows that the play contained a debate between Antilochus and Achilles, the former endeavouring to shake the resolution of the latter. This is precisely what the *πρέσβεις* in Il. IX try to do. I therefore deem the *πρέσβεις* of Aeschylus to have been distinct from the Chorus of Myrmidons, as they must have been for Antilochus, a Pylian, to

[1] It is Antilochus who alone ventures to bear to Achilles the dismal news, *κεῖται Πάτροκλος* XVIII 20. Two others are named as those *οὔς ῥα μάλιστα τῖ' Ἀχιλεὺς ἑτάρων μετὰ Πάτροκλόν γε θανόντα* Il. XXIV 574-5. But there *ἑτάρων* seems to mean *Μυρμιδόνων*. Outside that force Antilochus stands highest in Achilles' esteem, cf. *Ἀντιλόχοιο, τὸν ἔξοχα τῖες ἁπάντων τῶν ἄλλων ἑτάρων μετὰ Πάτροκλόν γε θανόντα*, Od. XXIV 78-9.

[2] Attii, Myrmid. fragm. 1 ap. Ribbeck *v. supr.*

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be one of them. But that Antilochus was at any rate one of the *dramatis personae* is certain from a further fragment, 127 Dindorf,

> *'Αντίλοχ', ἀπολμωξόν με τοῦ τεθνηκότος*
> *τὸν ζῶντα μᾶλλον,*

being the reply of Achilles to the news brought by Antilochus of Patroclus' death. Thus the drama probably drew its materials from several of the Iliadic rhapsodies, including, as I suppose, envoys from Agamemnon, remonstrances from the Myrmidons, the offensive resumed by them under Patroclus' leadership (a concession extorted perhaps by Antilochus from Achilles), Patroclus' death, the news of it brought to Achilles and his outburst of sorrow.

The next fragment is from a speech of Achilles and is perhaps a single tetrameter trochaic:

classis trahere in salum [me] et vela ventorum animae inmittere.[1]

Here, as in the *Phoenix*, we catch a ray from Homer. The line is evidently founded on Il. IX 358 foll., where Achilles says to Odysseus

> *νηήσας εὖ νῆας, ἐπὴν ἄλα δὲ προερύσσω,*
> *ὄψεαι ἢν ἐθέλῃσθα καὶ εἴ κέν τοι τὰ μεμήλῃ*
> *ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας*
> *νῆας ἐμάς.*

The third Latin fragment is again from a speech of Achilles; it is again tetrameter trochaic:

quod si ut decuit stares mecum aut meus [te] maestaret dolor, iam diu inflammari Atridae naves vidissent suas.[2]

I think it possible that these two lines do not form one context. But the first is clearly founded on the words of Achilles to Phoenix in Il. IX 613 foll.,

> *οὐδέ τί σε χρὴ*
> *τὸν φιλέειν, ἵνα μή μοι ἀπέχθηαι φιλέοντι.*
> *καλόν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ.*

In the second we trace less certainly a reflex of Il. XI 666–7, where Nestor says to Patroclus of Achilles

[1] *Ibid.* fragm. II.

[2] *Ibid.* fragm. IV.

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ἦ μένει εἰς ὅ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
Ἀργείων ἀέκητι πυρὸς δηίοιο θέρωνται ;

Comp. also IX 435–6

οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι
πῦρ ἐθέλεις ἀΐδηλον,

and 653 κατά τε σμύξαι πυρὶ νῆας.

The last fragment is also tetrameter trochaic;

iram infrenes, obstes animis, reprimas confidentiam,[1]

which may represent two passages addressed by Odysseus and Phoenix respectively to Achilles, viz.,

255–6, σὺ δὲ μεγαλήτορα θυμὸν
ἴσχειν ἐν στήθεσσι,

and 496-7,

ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν, οὐδέ τί σε χρὴ
νηλεὲς ἦτορ ἔχειν.

It seems to me utterly impossible to resist this accumulation of evidence. The fragments of the Latin imitation confirm those of the Greek original in pointing back to the Iliad at every step, while the entire attitude of the Myrmidons recalls a noteworthy situation in the same poem. The presence of some such envoys as we find in Il. IX is postulated by the same fragments at once of the Latin and of the Greek; while the introduction of Antilochus is just such a deviation in the case of characters as we have already seen specimens of in the *Philoctetes* of Sophocles and Euripides. Yet Prof. Paley says, "Aeschyli *Μυρμιδόνες, Ψυχοστασία, Ἕκτορος Λύτρα*, argumenta habuerunt ut ex fragmentis colligitur, his similia quae hodie leguntur in Iliade, sed nequaquam ex Iliade nostra desumpta, neque enim eodem modo tractata sunt .... Homerica argumenta consulto mutasse tragicos contendit Haymanus, quae mera est conjectura." At any rate there is no great change in the "Homericum argumentum" as shown in the "Myrmidones."[2]

[1] *Ibid.* fragm. v.

[2] Ennius also composed an "Achilles," which, from two fragments preserved Ribbeck I (7) and III (2), seems to have represented the action of the "Myrmidones" or one akin to it. One fragment is the single line, probably addressed to Achilles,

serva cives, defende hostes cum potes defendere.

The *cum potes* probably means that the moment was now, and that, if let slip, the

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Somewhat similar is the argument as regards the *Φρύγες* or *"Εκτορος Λύτρα.* These "Phrygians" were of course the Chorus of the play, and, as we learn from a fragment of Aristophanes,[1] accompanied Priam on his errand of ransom. This fragment is 22,

τοὺς Φρύγας οἶδα θεωρῶν,
ὅτε τῷ Πριάμῳ συλλυσόμενοι τὸν παῖδ' ἦλθον τεθνεῶτα,
πολλὰ τοιαυτὶ καὶ τοιαυτὶ καὶ δεῦρο σχηματίσαντες.

The *Vita Aeschyli* marks Hermes as a character in the play, as he is in the Iliadic episode. *ἐν δὲ τοῖς "Εκτορος λύτροις Ἀχιλλεὺς ὁμοίως ἐγκεκαλυμμένος οὐ φθέγγεται πλὴν ἐν ἀρχαῖς ὀλίγα πρὸς Ἑρμῆν ἀμοιβαῖα.* It is difficult to imagine this taciturnity preserved throughout the entire play; nor need we infer so much from the language of Euripides, which is naturally exaggerated, in Ar. Ran. 911 *γρύζοντας οὐδὲ τουτί.*

calamity would soon be past help; very much in the spirit of the appeal of Phoenix to Achilles by the example of Meleager and the Curetes, ending with

οὐκέθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλάλκων,

the last phrase matching closely the *defende hostes* of the fragment.

The other fragment is,

quo nunc incerta re atque inorata gradum
regredere conare?

which may have been addressed to one of the unsuccessful embassy or to Agamemnon himself. Other fragments show that the conversation of Patroclus with Eurypylus, the healing of the latter's wound by the former, and the death of Patroclus himself were included in this or some cognate play of Ennius. They recall very closely Il. xi 657-661, 819-821, 825-7, 828-836. I will only cite words which seem to belong to the character of Achilles, Ribbeck, *ub. supr.* iii (41),

eo ego ingenio natus sum
aeque inimicitiam atque amicitiam in frontem promptam gero;

with which Ribbeck would comp. Il. ix 312-3 *ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν κ.τ.λ.* I would add that Teuffel, *History of Lat. Lit.* (English transl. by Wagner), says of Ennius' plays, "the *Andromeda*, etc., are certain to be translations from Euripides, and so are in all probability *Alcumaeo* . . . *Phoenix*"; adding, that to such works Cicero refers *de Fin.* i 2. 4, as "fabellas Latinas ad verbum e Graecis expressas." If Teuffel is right in this view, this becomes a very weighty testimony (taking into view the number of fragments above adduced and referred to passages in the Iliad), to the extent to which a much larger number of Greek tragedies than Prof. Paley is willing to suppose were at any rate largely indebted to our existing Homeric poems for their subjects and treatment. At the same time the question, how far any of these Latin dramas may have possibly been derived from the Iliad *directly*, may perhaps demand fuller investigation.

[1] Ap. Athenaeum i p. 21 E. who says *Ἀριστοφάνης ποιεῖ αὐτὸν τὸν Αἰσχύλον λέγοντα "τοῖσι χοροῖσι αὐτὸς τὰ σχήματ' ἐποίουν"* The third line above given shows by the word *σχηματίσαντες*, compared with this, that the *Φρύγες*, to whom the *σχήματα* are thereby referred, were the Chorus of the play.

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That there was a scene or scenes through which it was preserved is sufficient. And this is the most probable construction to be put, with Dindorf, following Victorius, upon the corrupted Schol. *ad loc.* εἰκὸς τὸν ἐν τοῖς Φρυξὶν ἢ Ἕκτορος λύτροις, (ἢ τὸν ἐν Μυρμιδόσιν, but this, as Dindorf notes, is erroneous), ὃς μέχρι τριῶν ἡμερῶν (leg. μερῶν) οὐδὲν φθέγγεται. Achilles thus preserved silence through "three parts" of the play. Nor is it difficult to derive from the Iliad the clue which the poet here followed and amplified. When Priam has addressed his opening appeal to Achilles, we read, Il. XXIV 507,

ὡς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο·

Then follow seven or eight lines descriptive of a mutual fit of weeping, during which of course no words would be uttered. Ἀχιλλεὺς . . . ἐγκεκαλυμμένος οὐδὲν φθέγγεται is merely an exaggeration of this scene by the prolongation to which Aeschylus carried it; since weepers among the ancient Greeks habitually covered the head. From the few words of dialogue which Achilles addressed to Hermes previously, we may perhaps gather that Hermes in the play introduced Priam personally to Achilles, thereby deviating from his conduct in Il. XXIV 462–4, which for a dramatist I reckon no more than a permissible deviation. We learn from a Schol. on Eurip. Androm. 1 that Andromache was a character in this play. It may be remembered that she "led the dirge of lamentation," ἦρχε γόοιο, which breaks out when the body of Hector is brought back Il. XXIV 723. The Schol. on Il. XXII 351 has preserved a notice that "Aeschylus in 'the Phrygians' introduced gold as actually weighed out against Hector's body," where perhaps he means *its weight* in gold. In Il. XXIV 229 foll. "ten talents of gold" form one only among many items of ransom-value. It is possible that another fragment, Dind. 242,

ἀλλὰ ναυβάτην
φορτηγὸν, ὅστις ῥῶπον ἐξάγει χθονός,

may be applied in simile to Priam going forth with a heavy freight of treasure cars. In the Iliad Apollo pleads to the

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immortals the cause of Hector's ransom, urging on Achilles the consequences of their *νέμεσις*, Il. XXIV 53, *μὴ ἀγαθῷ περ ἐόντι νεμεσσηθείομεν*[1] *ἡμεῖς*, and Zeus directs Thetis to influence her son to release Hector's body, adding, Il. XXIV 113–5,

σκύζεσθαί οἱ εἰπὲ θεοὺς, ἐμὲ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν
Ἕκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσεν.

A similar sentiment occurs in another fragment of this play preserved by Stobaeus CXXV 7, Dind. 243, evidently spoken by some god, possibly Hermes or Thetis, to Achilles on the subject of ill-treating the dead. Its last two lines are—

ἡμῶν γε μέντοι νέμεσίς ἐσθ' ὑπερτέρα,
καὶ τοῦ θανόντος ἡ δίκη πράσσει κότον.

Here *ἡμῶν . . . νέμεσις* corresponds with *σκύζεσθαι . . . θεούς, ἐμὲ δ' . . . κεχολῶσθαι* of the Iliad, and still more closely reflects *μὴ . . . νεμεσσηθείομεν ἡμεῖς* of the previous passage.

Finally, on the title *Φρύγες*, the Schol. on Il. II 862 notices that Homer's "Phrygians" are distinct from his Trojans, whereas *οἱ νεώτεροι*, and notably Aeschylus, confuse them; so Euripides *passim*, and so the Latin poets, e.g. Hor. Od. II 9. 16 *Phrygiae sorores*. This is one of the many tokens of the genuine archaic in which our Homer abounds, as distinct from the spurious or debased. The other fragments are merely single words, throwing no light on the present question. Thus with no more deviation than is allowable in passing from epos to drama, all that we know of this play seems to have its root in the Iliad.

Ennius had a play on the same theme, "Hectoris Lutra;" a fragment is—

vos quiescere aequom est, nomus (novimus) ambo Ulixeum.[2]

This looks as if Odysseus had been introduced by the dramatist, possibly to heighten interest, by making him attempt to disturb the compact of ransom or consequent truce; in which case these words might have been addressed

[1] Wolf has *νεμεσσηθῶμέν (F)οἱ*, violating the *F*.
[2] Ribbeck, I 33, fragm. I (17).

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by Achilles to reassure Priam and his train. Another fragment is,

per vos et vostrorum ducum
imperium et fidem, Myrmidonum vigiles, commiserescite,[1]

perhaps an appeal of Priam or his herald to the φιλακτῆρες of the Myrmidons, mentioned Il. XXIV 444. It is noteworthy that when Hermes, who in the Iliad personates one of the Myrmidon force *ib.* 397, is first descried by the herald, this latter bids Priam resolve either to flee or to appeal to his compassion, λιτανεύσομεν αἴ κ' ἐλεήσῃ, *ib.* 357. Here again there are Iliadic hints, of which the dramatist may have availed himself, although deviating as regards the details of action.

The Ψυχοστασία of Aeschylus is a remarkable play, as involving a Homeric idea applied to a "Cyclic" subject. Zeus there weighed the "souls" of the two champions, Achilles and Memnon, about to engage in mortal duel, against one another. In Homer he weighs the "fates of death," in one passage for the Trojan and the Argive host respectively, in the other for Achilles and Hector; Il. VIII 69 foll. and XXII 209 foll. are the passages, the one repeating the other *mutatis mutandis*.[2] Eustath. refers to this play in his comment on each passage; and he is confirmed each time by copious remarks of both the Scholl. Ven. At VIII 69 he says, ἐν ᾗ ὁ Ζεὺς ἵστησιν ἐν ζυγῷ τὴν τοῦ Μέμνονος καὶ τοῦ Ἀχιλλέως ψυχήν; and at XXII 209, φασὶ δὲ οἱ παλαιοὶ ἐκ τούτου τοῦ χωρίου πέπλασθαι, ὡς καὶ αὐτὸ προεδηλώθη, τὴν Ψυχοστασίαν τῷ Αἰσχύλῳ, κῆρε νοήσαντι τὰς ψυχὰς, ὡς καθόλου τοῦ Διὸς ψυχὰς ἱστῶντος. The Scholl. say more explicitly that Aeschylus confused ἡ κήρ *fatum*, with τὸ κῆρ (κέαρ) *cor*, analogous therefore to ψυχή. They cite Porphyry at length in support of this. These statements are at once precise and full and rest on the authority of

[1] *Ibid.* 36, fragm. XIV (8).
[2] The second may stand for both.

καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
ἐν δ' ἐτίθει δύο κῆρε ταληλεγέος θανάτοιο,
τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο.
ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ.

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"the ancients." They conclusively establish the literary tradition that a post-Iliadic legend was grafted here on an Iliadic stock; and prove that Aeschylus, even when he treats a "Cyclic" subject, is apt to retain his affinity for "our Homer."

I turn next to the *Ὅπλων Κρίσις* of Aeschylus. Of this a single line is known from its parody in Aristoph. Acharn. 848. It is, *δέσποινα πεντήκοντα Νηρήδων χοροῦ*, addressed to Thetis, presiding as umpire in the contest for the weapons of Achilles. The Schol. on Aristoph. there states that Aeschylus discarded the two traditions known to exist as to who the umpires were in that contest; viz. (1) given by Schol. on Od. xi 545 foll. that Agamemnon to insure impartiality referred to some Trojan captives then in camp[1] the question which hero, Ajax or Odysseus, had done most harm to their city? The Schol. adds that "the account is in the Cyclics"; and (2) ascribed to the *Little Iliad*, in which Nestor advised the stationing eavesdroppers under the wall of Troy to overhear the talk of the Trojan women, whose comments went to enhance the merits of Odysseus as having covered the retreat of Ajax when he bore the corpse of Achilles from the field.[2] Aeschylus, however, in his *Ὅπλων Κρίσις*, made Thetis and her Nereids the umpires. This may of course have been his own invention. Still I think we find a clue to it in Od. xxiv 85–6, where "Thetis, having obtained of the gods prizes of surpassing beauty, set them up (*θῆκε*) for competition among the Achaean chiefs." Again in Od. xi 544 foll. "The shade of Ajax," says Odysseus, "stood aloof, nursing his wrath for the victory in which I won the prize of Achilles' weapons, which his adorable mother set to competition" (*ἔθηκε*). Then follows a line rejected by Aristarchus, and which was probably

[1] There was an *Armorum Iudicium* of Pacuvius, which, from a fragment extant, Ribbeck *v. sup.* ix (6), seems to have followed this tradition, and not that of Aeschylus. It is

et aecum et rectum est quod [tu] postulas:
iurati cernant.

[2] In it occurs the line,

καί κε γυνὴ φέροι ἄχθος, ἐπεί κεν ἀνὴρ ἀναθείη.

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borrowed from some "Cyclic" poem, "and the sons of the Trojans and Pallas decided it."[1] This therefore was probably unknown to Aeschylus as part of the Homeric text. He takes merely, it seems, the fact of the goddess Thetis "setting" the competition (ἔθηκε), and makes her accordingly the ἀγωνοθέτις or umpire. At any rate he completely drops the "Cyclic" traditions, if he knew them, and this where he is dealing with a subject which the "Cyclics" handled. He remoulds a leading incident on a basis probably derived from "our Homer."

As regards the *Κίρκη* drama, I am not aware that there is anything to show its precise tenor. But of all Homeric stories there is none which has undergone less variation than this. It remains the same in its general aspect from the Odyssey, whatever its period, to the Aeneid.[2] We may therefore follow general presumption without much risk in such a case.[3]

As regards the *Πηνελόπη*, one line alone, I believe, survives, ἐγὼ γένος μέν εἰμι Κρὴς ἀρχέστατον. The last word is perhaps corrupt, and ἀρχέστρατος has been suggested. Comp. Od. XIV 199 (Odysseus to Eumaeus) ἐκ μὲν Κρητάων γένος εὔχομαι εὐρειάων, and XIX 172 foll. (the same to Penelope) Κρήτη τις γαῖ' ἔστι μέσῳ ἐνὶ οἴνοπι πόντῳ. In the sequel the speaker there claims to be son of Deucalion and brother of Idomeneus. Can any other opposite presumption be shown, connecting this solitary fragment with a non-Homeric source? Prof. Paley shows none. He merely pronounces my view erroneous. I should be glad to know his grounds.

As regards the *Πρωτεύς*, the only facts known about it are, that it followed the great Orestean trilogy in the character of a "Satyric" drama, and that *Εἰδοθέα* was a person named in it and probably a *dramatis persona*.[4] There is obviously in the Odyssean tale of Proteus much that would easily lend

[1] παῖδες δὲ Τρώων δίκασαν καὶ Πάλλας Ἀθήνη.

[2] And thence, I might add, to King Alfred, when a curious ethical perversion overtakes it; see some remarks in my Odyssey vol. I, preface, p. iv, note 3.

[3] As regards the source of the legend itself, see some remarks in my next paper before this Society; where evidence is adduced to show that it was probably part of the Solar Myth in its Egyptian form.

[4] καὶ Αἰσχύλος δὲ ἐν Πρωτεῖ Εἰδοθέαν αὐτὴν καλεῖ Schol. ad Od. IV 366.

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itself to grotesque humour. And its connexion with the fortunes of the Atridae, as it there stands, would connect it sufficiently with the main argument of the trilogy. It is for those who deny its derivation from our Odyssey to show any other source equally probable.

As regards the *Σίσυφος*, the epithet *Πετροκυλίστης* seems to proclaim its relation to Odyssean legend, especially to the famous line, Od. xi 598,

αὖτις ἔπειτα πέδον δὲ κυλίνδετο λᾶας ἀναιδής.

Possibly some of the details of the Sisyphus legend given by the Schol. on Il. vi 153 may have been incorporated by Aeschylus, although the Schol. refers not to him but to Pherecydes.

Of the *Ὀστολόγοι*, or "Bone-pickers," Nauck says, "Drama fuit Satyricum trilogiae ut videtur ejus in qua fuit *Πηνελόπη*." I have shown the probability that this latter represented a scene from Od. xix. A fragment preserved by Athenaeus, xv 667 C, shows that Eurymachus was a character in it. It begins thus,

Εὐρύμαχος, οὐκ [οὐ γὰρ ?] ἄλλος, οὐδὲν ἥσσονας
ὕβριζ' ὑβρισμοὺς οὐκ ἐναισίους ἐμοί·
ἦν μὲν γὰρ αὐτῷ κόνταβος ἀεὶ τοὐμὸν κάρα.[1]

Prof. Paley can find no mention of the Suitors outside the Odyssey itself till a much later period. Here is one of them named. In our present Odyssey Odysseus three times receives such ungracious treatment as the fragment complains of, and Eurymachus is one of the assailants. Twice a stool and then an ox-shin are flung at him. I assume therefore the fragment to have been spoken by the Odysseus of the play; and this, which is too undeniably probable to be assailed, reinforces the presumption that the Penelope, and the whole trilogy to which it formed an afterpiece, was from the same Odyssean story. Athenaeus i 17 C has another fragment:

ὅδ' ἐστὶν ὅς ποτ' ἀμφ' ἐμοὶ βέλος
γελωτοποιὸν, τὴν κάκοσμον οὐράνην

[1] Read perh. *ἀεὶ γὰρ αὐτῷ κόνταβος ἦν τοὐμὸν κάρα*, or *ἦν μὲν γὰρ αὐτῷ κόνταβος εἰς τοὐμὸν κάρα.*

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ἔρριψεν οὐδ' ἥμαρτε.[1] περὶ δ' ἐμῷ κάρᾳ
πληγεῖσ' ἐναυάγησεν ὀστρακουμένη,
χωρὶς μυρηρῶν τευχέων πνέουσ' ἐμοί.

Here a Schol. on Lycophron v 778, is cited by Dindorf, *Παρ' Αἰσχύλῳ φαίνεταί τις τὸν 'Οδυσσέα τύψας ὀστράκῳ, οὐ μὴν παρ' 'Ομήρῳ.* The last four words merely note a deviation in detail as regards the character of the missile. This places beyond doubt the fact that the speaker of the latter fragment, and thus presumably of the former, was Odysseus. It is probable, indeed, that both these fragments are from the same speech; as the detail of the one reinforces the general statement, *ὕβριζ' ὑβρισμοὺς κ.τ.λ.*, of the other. Thus we have a drama in which the characteristic was *ὕβρις*, precisely as amongst the Odyssean Suitors. The form which it took, just as there, was rude personal assault by such missiles as came to hand. The object of the drama was coarse humour, and therefore we have the *γελωτοποιόν* aspect expressly dwelt upon. With this view also the character of the actual missile is changed from stool (*θρῆνυς, σφέλας*) to *οὐράνη*, and the unsavoury character of the latter is broadly described. The one assailant named is one of those most prominent in the Odyssey, *that* one being selected whose character of high-polite bravado would most easily lend itself to farcical treatment. The sufferer is Odysseus, and the Scholiast who records this last fact, of which there could independently be no possible doubt, adds that the missile (*ὄστρακον=οὐράνη*) of the play is *not* that of the poem; (*ὀστράκῳ, οὐ μὴν παρ' 'Ομήρῳ*) which last notice, by the law of exception, sufficiently proves that the main incidents *were* those of the poem. And these are the facts which are supposed to prove that the poem and the play have nothing in common!

But Athenaeus introduces the last fragment by the words, *Αἰσχύλος ἀπρεπῶς που παράγει μεθύοντας τοὺς Ἕλληνας, ὡς καὶ τὰς ἀμίδας ἀλλήλοις περικαταγνύναι· λέγει γοῦν, ὅδ' ἐστὶν κ.τ.λ.* The word *Ἕλληνας* has been made a difficulty here.

[1] Comp. the *καὶ βάλεν οὐδ' ἀφάμαρτε* so common in Iliadic battles.

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Why does he not say *μνηστῆρας*, if he meant the Suitors of the Odyssey? But Homer repeatedly calls the Suitors simply *Ἀχαιούς*. This, however, bore a purely local sense in Athenaeus' time. He gives *Ἕλληνας* as a prose equivalent for the epic *Ἀχαιούς*, the subject which he is illustrating being Greek drunkenness. Eustathius, 1829, 28, who copies from Athenaeus here, abridges the above into *παράγει Ἑλληνά* [*Ἑλλήνων*?] *τινα ἐν μέθῃ λέγοντα*. He afterwards proceeds to cite a fragment of Sophocles, also given by Athenaeus *paul. infr.* as from the *Ἀχαιῶν σύνδειπνον* of that poet. It has a line and a half the same as the previous passage from Aeschylus, besides other phrases closely alike. If one poet really borrowed a piece of "comic business" from the other, general presumption is in favour of Aeschylus being the original; and the words of the Schol. on Lycophron confirm this view, by referring the passage about the *ὄστρακον* missile to Aeschylus, and by stating Odysseus to have received the blow. This sufficiently negatives any suspicion arising from the careless paraphrase of Eustathius, *Ἑλληνά τινα ἐν μέθῃ λέγοντα*. The name *Ὀστο-λόγοι*, of course that of the Chorus, means the beggars of the Irus class, whose perquisites were the scraps, bones, etc.; as Antinous tells Eumaeus, Od. XVII 376–7, "We have here beggars enough to be scavengers of the banquet (*δαίτων ἀπολυμαντῆρες*) without your bringing in another." So the disguised Odysseus fills his wallet, *ibid.* 411–2.

I include reluctantly the Cyclops of Euripides; since proving that it comes from "our Homer" is very like proving in detail that two and two make four; and I do so with due apologies to all whose minds need no proof of what is self-evident. Silenus and the Satyrs have their place there owing to the character of the drama. I know of no other departure from Odyssean scenes and characters than such as is due to the pressure of these personages, and in such details as are governed by dramatic necessity. Thus we find alike in play and poem the produce of the dairy *vice* that of tillage—cheese and milk instead of the "corn-stalk of Demeter." To these the crew in the play are helped

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by Silenus instead of helping themselves as in the poem. The absence of fermented wine and the introduction of it by Odysseus to the Cyclops, the special commendation of the *bouquet* of this rare vintage, the rush baskets or mats of the cream-cheeses, the lambs and sheep tied together by twisted withies, correspond in both. The remarkable simile of the naval wimble, the notion of weight as measured by waggon-loads, the defiance of Zeus and of the laws of hospitality, the use made of the name *Οὖτις*, the promised boon that the hero shall be eaten last, the cannibal banquet and its grisly details, the monster overcome by drunken stupor, and the heated stake fashioned from his own staff—all these are the same in the drama and in the epic.[1] In both on the real name Odysseus being declared the Cyclops quotes an oracle. The ship pelted with rocks could not well be managed on the stage, the drama therefore closes with a threat of the Cyclops to do so. The name Maron occurs also in both; but in the play he is not "son of Eupeithes" as in the poem, but *παῖς θεοῦ*—obviously in order to give Silenus his rejoinder, Cycl. 141–2 (cf. Od. IX 196–8),

ὃν ἐξέθρεψα ταῖσδ' ἐγώ ποτ' ἀγκάλαις.

The phraseology is often similar. Thus *δασύμαλλος*, of a sheep or goat, occurs Cycl. 360, Od. IX 425. The *σκύφος κισσοῦ*, Cycl. 390, represents the *κισσύβιος* of Od. IX 346. We find *ὅδ' ἀσκὸς ὃς κεύθει νιν* (*οἶνον*), Cycl. 145, reflected in *τοῦ* (*οἴνου*) *φέρον ἐμπλήσας ἀσκὸν μέγαν*, and *οἷόν τι ποτὸν τοῦδε νηὸς ἐκεκεύθειν*, Od. IX 212, 348. The expression *τρώσει νιν οἶνος* is even more remarkable as coming from *οἶνός σε τρώει* of a later book, XXI 293.

Among the deities, all of them aqueous, by whom Silenus perjures himself there occurs, Cycl. 264,

μὰ τὴν Καλυψὼ τάς τε Νηρέως κόρας.

Calypso in the Odyssey is the daughter of Atlas, in Hesiod of Oceanus and Tethys, here apparently of Nereus, and so in Apollodorus I 2. 7, who probably follows Euripides here.

[1] The detail of references to Eurip. Cyclops and Od. IX will easily be found by every reader.

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But such fluctuations of parentage are common in myth,[1] and the Homeric Atlas is marine in his relations, ὅς τε θαλάσσης πάσης βένθεα οἶδεν. Why among the copious offspring of Nereus Calypso should be singled out here, would be hard indeed to say, save for her antecedent connexion with the fortunes of the hero of the Odyssey. I count this therefore as an indirect testimony to that connexion as established. There is, moreover, a fragment of an unknown play of Pacuvius which says

eundem filios·
sibi procreasse per Calipsonem autumant.[2]

Here *eundem* can only mean *Ulixem*. Now this Latin play presupposes a Greek original, possibly the Ὀδυσσεὺς Ἀκανθοπλήξ of Sophocles, but, whatever it was, plainly recognizing the Calypso legend of the Odyssey.

I conclude with some two or three plays of Sophocles. Of the *Ναυσικάα* we have the fragment, 391 Dind.,

πέπλους τε νῆσαι νεοπλυνεῖς τ' ἐπενδύτας,

being an order to pile the linen in the car when washed out. With this comp. Od. VI 64 νεόπλυτα εἵματ' ἔχοντες, 75 καὶ τὴν μὲν κατέθηκεν ἐϋξέστῳ ἐπ' ἀπήνῃ, 111 ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά. Pollux X 52 has also preserved the word λαμπήνη from this play, explained by Hesychius as "a kind of car." Thus we have the newly washed linen and the car, both recalling the Odyssean story, the latter being there ἀπήνη, VI 57, 69.

The *Νίπτρα* and the Ὀδυσσεὺς Ἀκανθοπλήξ of the same poet are generally viewed as one play. I myself venture to think this view questionable. The latter title seems synonymous with that of Ὀδ. *Τραυματίας*, Aristot. *de Poet.* 1453 b, cf. 1454 b. It would be exceedingly difficult to adjust the *νίπτρα*

[1] Atalanta is daughter of Schoeneus, *or* Iasius, *or* Menalion; Hecuba of Dymas the Phrygian *or* Cisseus the Thracian prince; Andromache of Andraemon of Lyrnesus, *or* Eetion of Cilician Thebe; Theseus is son of Poseidon *or* Aegeus; Pirithous of Ixion *or* Zeus. Pindar made Orpheus in one place son of Apollo, in another of Aęagros, Schol. Pind. Pyth. IV 313.

[2] Ribbeck *v. supr.*, fragm. XL (4); comp. Hes. Theogon. 1017–8,
Ναυσίθοον δ' Ὀδυσῆι Καλυψὼ διᾶ θεάων
γείνατο Ναυσίνοόν τε μιγεῖσ' ἐρατῇ φιλότητι.

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scene of the Odyssey, now found in our nineteenth book, with the post-Odyssean tale of the arrival of Telegonus, son of Odysseus and Circe, in Ithaca, in quest of his father. Nor does what we know of the later Telegonia suggest any opening for such adjustment.[1] Yet on this scene of the Odyssey the *Νίπτρα* of Sophocles appears to have been founded; and so Aristotle seems to regard it, *de Poet.* 1454 b; not that any fragment attesting the connexion remains, but here, as elsewhere, the Latin helps us out. The *Νίπτρα* of Sophocles is represented, as there is ground for believing, in that of Pacuvius, of which the following fragment survives,

cedo pedem tuum mi, lumpis flavis flavum ut pulverem
manibus isdem quibus Ulixi saepe permulsi abluam,
lassitudinemque minuam manuum mollitudine.

Here clearly we have Euryclea speaking, of whom Penelope says, Od. XIX 354 foll.

ἦ κεῖνον δύστηνον ἐὺ τρέφεν ἠδ' ἀτίταλλεν
δεξαμένη χείρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ,
ἦ σε πόδας νίψει.

Cicero Tusc. Disp. v 16. 46, quotes a line from the same play of Pacuvius, although mistaking the introductory name, "Ea quae Anticlea (leg. Euryclea) laudat Ulixi pedes abluens,

lenitudo orationis, mollitudo corporis."[2]

The following fragments might be referred either to this play or to the *Ὀδυσσεὺς Ἀκ.* if distinct from it, there being nothing in them by which to test their reference. Odysseus in both is clearly the speaker. The first, as restored by Lobeck to metrical form, 407 Dind., is

Σειρῆνας εἰσαφικόμην
Φόρκου κόρας, θροοῦντε τοὺς Ἅϊδου νόμους.[3]

[1] The Τηλεγονία of Eugammon of Cyrene is abridged in the χρηστομαθία of Proclus. Several post-Odyssean adventures of Odysseus are there given; his departure to Elis, return to Ithaca, departure to Thesprotia, marriage there with Callidice, return again to Ithaca, the landing there of Telegonus who unknowingly slays his father, etc.

[2] Ribbeck *v. supr.* fragm. I (10).

[3] From Plutarch *Moral* p. 745, who cites it in *obliq. orat.* Ὀδυσεύς φησι Σειρῆνας εἰσαφικέσθαι κ.τ.λ. See Lobeck ad Soph. *Aj.* 342 (Dind.).

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This recalls not only the Sirens and their fatal strain, but also, if Lobeck's restoration be true, their duality, as in our Homer (Od. XII 52, 167), whereas later writers formulate them in a triad, like the *Μοῖραι, Χάριτες* etc. The next fragment is 408 Dind.,

ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς,
πολλοὶ γὰρ ὠδύσαντο δυσσεβεῖς ἐμοί,

reflecting Od. XIX 407–9, where it is Autolycus who gives the name of "Odysseus" to his grandson, as embodying what has befallen himself,

πολλοῖσιν γὰρ ἐγώ γε ὀδυσσάμενος τόδ' ἱκάνω
. . . . . .
τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον.

Of the remaining fragments referred to this play or these plays, four speak of Dodona or its priestesses, and of the worship of Zeus and of an oracle as connected therewith. This reminds us of various Homeric passages, Il. II 750, XVI 233–5, Od. XVIII 327–8, XIX 296–7. There are two, however, which seem suited exclusively to the *Ὀδυσσεὺς Ἀκ.*, but not to the *Νίπτρα*. These are 403, 404 Dind.,

ποδαπὸν τὸ δῶρον ἀμφὶ φαιδίμοις ἔχων
ὤμοις ;

and

ὤμοις ἀθηρόβρωτον ὄργανον φέρων.

For both compare Od. XI 127–8,

ὁππότε κεν δή τοι ξυμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ.

The wayfarer whom Odysseus is to encounter is to call the oar which he bears a "winnowing shovel," *ἀθηρηλοιγόν*, a remarkable word, matched by the *ἀθηρόβρωτον* of the fragment (whether used in precisely the same sense or not[1]), as

[1] Buttman *ap.* Dind *Scholl. in Odys* XI 128 says, "Apparet Sophoclem aliter hoc vocabulum cepisse quam illos qui ab *ἀθῆς ἀθέρος*: non igitur de ventilabro. Propius enim ad literam ab *ἀθήρᾳ* erant qui deducerent, et *ἀθήρας κίνητρον* redderent, quod est cochlear quo puls agitatur." Thus taken, *-βρωτον* would mean "thing-for-eating." I do not accept this view of Buttmann; but, if accepted, it may be said that to keep so close to the letter of the first element of this compound while deviating in the second and in the sense which results, is perhaps a stronger testimony to the letter of the text of Homer, than if there had been no departure made. Perhaps, however, *ἀθηρόβρωτον* is an early Homeric variant.

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is the phrase *ἔχειν ἀνὰ φ. ὤ.* by *ἀμφὶ φαιδίμοις ἔχων ὤμοις*. These form together a knot of testimony which it is not easy to untie. The conclusion seems irresistible, that Sophocles had this passage of our Odyssey present to his mind when he wrote."

Mr. VERRALL read a paper on *the date of Tisias*.[1] He said that his paper was supplementary to another recently read to the Society, where it was shown *inter alia* that Pindar, Ol. II 83 foll., contains an allusion to a work, apparently upon etymology, by the rhetorician Corax, published not later than 475 B.C. The use of the dual there (*γαρύετον*) implied that Corax had a coadjutor not named. This paper was intended to show (1) that the first *Τέχνη*, published about 466 B.C., was the joint work of Corax and Tisias, (2) that Tisias *may* have been the coadjutor in 475 B.C., the later dates in the received account of him being erroneous.

(1) On this point we have the testimony of Aristotle cited by Cicero (Brut. 46) and confirmed by Arist. Rhet. 2. 24 (with the note of the scholiast) and by Plato (Phaedr. 273 c), where it appears that the book quoted as "Tisias" was also called "Corax." Against these there is nothing but the words *Τισίας μετὰ τοὺς πρώτους* in Ar. Soph. Elench. 32 s.f., which can be shown to be neither authentic nor genuine.

(2) The received account of Tisias, drawn from the later authorities only, makes him (i) the teacher of Lysias at Thurii, and (ii) brings him to Athens in 427 B.C. when (iii) he is said to have been teaching Isocrates about 418 B.C.

(i) Of this tradition the article in Suidas on Lysias represents the earliest form, *Λυσίας Κεφάλου Συρακούσιος ῥήτωρ μαθητὴς Τισίου καὶ Νικίου*. The localizing of this supposed intercourse at Thurii in Photius and the Pseudo-Plutarch is a mere inference. The nature of the common authority on which these three depended is shown by the word *Συρακούσιος*; Lysias could not be so called except as a jest upon his foreign birth. The addition *καὶ Νικίου* shows that the

[1] *Journal of Philology*, IX pp. 197-210.

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original contained an allusion to the story that Lysias composed the last speech of Nicias (Jebb, Att. Or. I 147). Supply thus—*μαθητὴς Τισίου, καὶ Νικίου* [λογογράφος]. The misquotation has been caused by misplacing a comma. It will then appear that the whole is the invective of a comedian, and should be read—

Συρακόσιος, ῥήτωρ, μαθητὴς Τισίου,
καὶ Νικίου [λογογράφος].

Tisias being a Syracusan and one of the inventors of rhetoric, the insinuation *μαθητὴς Τισίου* is of a piece with *Συρακόσιος*.

(ii) The improbable statement of Pausanias (see Spengel, *Συν. τεχν.* p. 37) is based upon a misunderstanding of Plato Phaedr. l.c.

(iii) has scarcely any evidence at all, and after the exposure of (i) and (ii) is unworthy of attention.

Mr. POSTGATE read a paper[1] on the genuineness of *Tibullus* IV 13. Emil Baehrens, in his *Tibullische Blätter* (Jena, 1876), regards Tibullus Books III and IV as spurious, with the single exception of IV 13. He says (p. 46), "The only poem which certainly belongs to Tibullus (as we see from *v.* 13) is IV 13. It also bears throughout the impress of Tibullus' poetical art" (den Stempel der Tibullischen Dichtkunst).

Against this view there is, first, the fact that it comes in the middle of poems confessedly spurious. Again, Baehrens' argument from *v.* 13, nunc licet e caelo mittatur amica *Tibullo*, is without weight. The shallowest forger would have hit upon this device of making the poet claim the poem as his own, and this use of the proper name when the poet is referring to himself is not in Tibullus' manner but in Propertius', as Prop. IV (III) 9 (10). 15, III (II) 32 (34). 93. Tibullus I 3. 55, I 9. 83 are different. Thirdly, the style is not that of Tibullus or of any *poet*. It is stiff, vapid and meagre: see *vv.* 5, 6, 7, 13, 14, 18. Fourthly, it contains feeble and obvious *imitations* of Tibullus' genuine

[1] *Journal of Philology*, IX pp. 280-286.

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poems. Compare *e.g. vv.* 13, 14 nunc licet *e caelo mittatur amica* Tibullo, mittetur frustra *deficiet*que *Venus* with Tib. I 5. 40 saepe aliam tenui sed tunc cum gaudia adirem, admonuit dominae deseruitque Venus and I 3. 90 tunc veniam subito nec quisquam nuntiet ante sed videar *caelo missus* adesse tibi. Lastly, there are numerous coincidences (about 16) between this poem and various passages of *Propertius*. The number is out of all proportion to those that occur in the genuine Tibulline poems, and the resemblance is much more striking: *e.g. v.* 3, tu mihi sola places is from Prop. II 7. 19; *v.* 4 nec iam te praeter in urbe *formosast oculis* ulla puella *meis* from Prop. V (IV) 4. 32 et *formosa oculis* arma Sabina meis; *v.* 8 qui sapit, *in tacito* gaudeat ille *sinu* from Prop. III 20 (II 25). 29, 30 tu tamen . . . *in tacito cohibe gaudia* clausa *sinu*. The sum of all these considerations is a very strong circumstantial argument against the poem.

Thursday, March 11, the President, Professor MAYOR, in the Chair, the following new members were elected:

Rev. A. R. Vardy, M.A., Trinity College.
E. Fynes Clinton, Esq., M.A., St. John's College.
Walter Leaf, Esq, M.A., Trinity College.
J. Cox, Esq., M.A., Warden of Cavendish College.
R. D. Hicks, Esq., M.A., Trinity College.
E. Arblaster, Esq., M.A., Clare College.
W. E. Heathcote, Esq., M.A., Trinity College.
C. A. Vince, Esq., B.A., Christ's College.
E. V. Arnold, Esq., B.A., Trinity College.
A. W. W. Dale, Esq., B.A., Trinity Hall.

The Report of the Special Committee was approved, and its recommendations adopted.

A paper was read by Mr. Lewis for the Rev. W. C. GREEN

ON ΓΝΩΣΙΜΑΧΕΙΝ.

"I wish to explain rather more fully than was possible in a note on Aristophanes's Aves 555 my reasons for believing

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γνωσιμαχεῖν to be *γνῶναι τὴν μάχην, not μάχεσθαι τῇ γνώσει.* A recent perusal of the Heraclidae of Euripides reminded me that Paley took this latter view, as well as Liddell and Scott: and young scholars are naturally misled by such strong authorities.

From Liddell and Scott's reference to Elmsley on *Heracl.* 706 any one would suppose that Elmsley took the same view. He distinctly takes the opposite—proof of the value of *Routh's* golden rule 'Verify references.' For he quotes '*γνωσιμαχεῖν* Infirmitatem suam nosse' Brodaeus. '*γνωσιμαχεῖν* dicitur qui prudenter expendit quae contra se faciunt' Mugravius. And then, after reference to Herodotus and quotation of the Greek grammarians, he says 'Idem valent verba *γίγνωσκε δ' ἀλκήν* apud nostrum Hecub. 227.' Elmsley is therefore with me.

Paley's note on Heraclidae 706 runs thus: '*γνωσιμαχεῖν,* properly "to contend with a former opinion" and so to arrive at a conclusion that it is wrong; to weigh the arguments against a preconceived idea. Hence = *μετανοεῖν, μεταγνῶναι.*' But he adds, 'The grammarians explain, perhaps from this very passage, to decline a contest knowing that one is unequal to it.'

That the grammarians are perfectly right, and that wherever it occurs it means 'to confess weakness,' will be seen, when the passages are put side by side. Also this, as I think, is the more natural meaning of the word.

The word occurs five times (as far as I know): three times in Herodotus, once in Euripides, once in Aristophanes. The first is Herod. III 25.

After describing the suffering of Cambyses' army from want of food in Ethiopia, the historian says:

εἰ μέν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχεε, καὶ ἀπῆγε ὀπίσω τὸν στρατὸν ἐπὶ τῇ ἀρχῆθεν γενομένῃ ἁμαρτάδι, ἦν ἂν σοφὸς ἀνήρ.

'If now Cambyses on perceiving this had acknowledged his weakness and led back his army after the one original blunder [of leading it out on such an errand], he would have been a wise man.'

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The second is VII 130.

Xerxes is speaking of the Thessalians who had yielded him an easy passage at once:

σοφοὶ ἄνδρες εἰσὶ Θεσσαλοί. ταῦτ' ἄρα πρὸ πολλοῦ ἐφυλάξαντο, γνωσιμαχέοντες καὶ τἆλλα καὶ ὅτι χώρην ἄρα εἶχον εὐαίρετόν τε καὶ ταχυάλωτον.

'Wise men are they of Thessaly! This then is why they were long ago so cautious, knowing their own weak points, both in other things, and because—as now appears—they had a country easy to be taken and that could quickly be conquered [by inundation].'

The third is VIII 29.

The Thessalians are pointing out to the Phocians that they have them in their power:

Ὦ Φωκέες, ἤδη τι μᾶλλον γνωσιμαχέετε μὴ εἶναι ὁμοῖοι ἡμῖν.

'O Phocians, by this time may be ye are more ready to own your weakness, to wit that ye are no match for us.'

All these three prose passages are about combatants and an impending contest (*μάχη*), in which the weaker adversary *γνωσιμαχεῖ*, gives in, 'knocks under' (as Kennedy well renders it in Av. 555) as owning his weakness.

The sense 'to contest one's previous opinion, change one's mind,' does not suit any of the three passages well, and in the second passage is absurd, for the Thessalians had no 'previous idea' of superiority over the Persians, but had from the very first given in, knowing that they could not show fight.

In Heraclidae 706 the aged Hyllus is preparing to go out to fight, when he is cautioned by the Chorus

χρὴ γνωσιμαχεῖν σὴν ἡλικίαν
τὰ δ' ἀμήχαν' ἐᾶν.

'Your age ought to own its weakness and leave alone impossibilities.'

Clearly the same sense of *γνωσιμαχεῖν* suits here.

In Aristophanes' Aves 555, the Birds are advised by Peisthetaerus to demand back empire from Zeus:

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κἂν μὲν μὴ φῇ, μηδ' ἐθελήσῃ, μηδ' εὐθὺς γνωσιμαχήσῃ, ἱερὸν πόλεμον πρωυδᾶν αὐτῷ.

'And if he refuse, and be not willing, and do not at once own himself the weaker, why, proclaim a sacred war against him.'

Hence the Greek explanations given, *γνῶναι τὴν ἑαυτοῦ ἀσθένειαν τήν τε τῶν ἐναντίων ἰσχύν*, and *γνόντα ὅτι πρὸς κρείττονας ἡ μάχη ἡσυχάσαι* (Schol. ad Aves), are good and sufficient.

Besides, it seems rather a forced and unnatural way of breaking up *γνωσιμαχεῖν* to suppose it to be *μάχεσθαι τῇ γνώσει*. It is a verb to which there might be a corresponding adjective *γνωσίμαχος*. Such an adjective we should suppose to mean *γιγνώσκων μάχην*, as *λυσίμαχος* means *λύων μάχην* in Ar. Pac. 992, Lys. 554. Many other words might be brought, as *τερψίνοος*, *μεμψίμοιρος*, *κρουσιδημεῖν*, *μνησικακεῖν*, etc., as to the meaning of which there is no doubt: in all the first half of the compound gives the verbal part of the meaning, the second half is the object to that verbal meaning.

Sound analogy from other words therefore requires *γνωσιμαχεῖν* to mean to have a *γνῶσις* of one's *μάχη* rather than to have a *μάχη* with one's *γνῶσις*. The meaning 'to be at odds with oneself,' which some scholars suggest, cannot be the *actual* meaning in any of the five passages where the word occurs: the only *actual* meaning is what I have shown above. And to suppose the plain and unmistakeable meaning of a word in all the passages where it is found—a meaning agreeable to its origin and composition—to be derived from another original meaning that the word is never known to bear, appears, to say the least, unnecessary."

A discussion followed, in which it was observed that the meaning of *γνωσιμαχεῖν* might have been derived from that of being at odds with oneself, wavering in one's opinion, and also that *ζυγομαχεῖν* would justify the formation of the word on that hypothesis.

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Mr. VERRALL read a paper on the following passages of Aeschylus:

Eum. 441. The construction of the words *ἐν τρόποις Ἰξίονος* with the rest of the sentence is unsatisfactory, and the supposed phrase *ἐν τρόποις=like* is open to grave objections. Read *ἐντροπαῖς*, and translate *a suppliant rendered holy by the mercy shown to Ixion.* Cp. the use of the correlative *προστροπαί* in Eum. 718 *πρωτοκτόνοισι προστροπαῖς Ἰξίονος.*

Ag. 918. If *γυναικὸς ἐν τρόποις* is unjustifiable, the habit of the Aeschylean copyists (for examples see paper in forthcoming number of the *Philological Journal*) will defend the restoration of *τρυφαῖς.*

Ag. 120. *βλαβέντα λοισθίων δρόμων.* The word *λοισθίων* seems difficult. Perhaps we should read *δυσθόων* (from *θεῖν*, cp. *δύσπνοος, δύσροος*) and render (literally) *hindered of her difficult running.* The hare from its pregnant condition was unable to run for its life, and in this lay the cruelty of the capture. For the *ductus litterarum* see Cobet Nov. Lect. p. 415.

Thursday, April 15. The President, Professor MAYOR, in the Chair, the following new members were elected:

Rev. F. H. Chase, M.A., Christ's College.
Rev. F. Wallis, M.A., Gonville and Caius College.
H. H. West, Esq., B.A., Trinity College.

The Secretary drew the attention of members of the Society to a photolithographic reprint in facsimile of the Epinal MS., the oldest document of Anglo-Saxon, which was being produced under the superintendence of Mr. Henry Sweet of London, and for which subscriptions were urgently needed.

Mr. RIDGEWAY read the following remarks:

Sophocles, Phil. 527

χὴ ναῦς γὰρ ἄξει κοὐκ ἀπαρνηθήσεται.

The edd., objecting to make *ναῦς* the subject of *ἀπαρνηθήσεται*, have made the latter passive, and translate either

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"he shall not be refused," or "it shall not be refused him."

Mr. Ridgeway contended that this (1) was unwarranted, as no other instances of the passive use of *ἀπαρνεῖσθαι* are given by L. and S. or Veitch; and (2) because nothing is more natural in a Greek poet than personification of a ship, and instanced the Argo, cf. Arist. Pol. III 13, the ships of the Phaeacians, the ship of Odysseus, Od. x 131, Hiawatha's canoe, as cases of ships being regarded as sentient beings by early men. He would accordingly make *ναῦς* the subject of *ἀπαρνηθήσεται*.

Hom. Il. XV 18, 19.

ἦ οὐ μέμνῃ ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῖιν
ἄκμονας ἦκα δύω, κ.τ.λ.

He objected to the old translation of "anvils" for *ἄκμονας*, and proposed rather "thunderbolts," quoting *χάλκεος ἄκμων οὐράνοθεν κατιών*, Hes. Theog. 722, so explained by Roth.

The anvil is the emblem of the smith Hephaestus, whilst the thunderbolt is the peculiar weapon of Zeus. Thus the word in its primary meaning was used to denote the thunderbolt of Zeus, the Thunderer, whilst in its derived meaning in the northern languages (O.N. hamar-r, etc.) it denotes the implement of Thor, the Hammerer.

Il. XVIII 507, 508.

κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρύσοιο τάλαντα,
τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴπῃ.

Those who hold that the two talents represent the blood-money point triumphantly to the largeness of the sum, whilst Sir H. Maine, from finding a difficulty in making the sum fit his own admirable exposition of the passage on the analogy of the old Roman *legis actio sacramenti*, has to resort to the explanation that the largeness of the Homeric sum compared with the ordinary sacramentum indicated the difference between fluctuating usage and usage consolidated into law. The comm. have gone astray in regarding the

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Homeric talent in the light of historic times. The Homeric talent was of small value, as could be seen from Il. XXIII 262, where in a list of five prizes two talents of gold is only fourth, being worth less than a λέβης, and in Od. VIII 393 a talent of gold stands last in list of presents consisting of a φᾶρος and χίτων and τάλαντον. So in Od. IV 129, ten talents of gold stand last in enumeration of gifts, and a like inference could be drawn from Il. IX 122, and Il. XXIV 232.

If this proof is valid, the two talents would be too small a sum for the *eric* or blood-money and would fairly represent the sacramentum, and thus the principal objection to Sir H. Maine's explanation would be removed.

Two papers from Dr. HAGER were read by the Secretary.

In *Plat. Apol. Socr.* p. 26 D, E, the place called ὀρχήστρα, where books were sold, was in the ἀγορά (Phot.), not in the theatre, as Boeckh thinks (Staatsh. I^2 p. 68), and in other passages of the Comic writers, we see that there was at the time of Socrates' trial, and before that time, a book trade in the market-place at Athens, and even an export trade, Xen. Anab. VII 5. 14. Dr. Hager contended that the use of books in Greece was much older than Mr. Paley supposed (Fraser's Magazine, last no.). His argument there is open to the following objections. (1) βιβλίον in itself implies use of papyrus, which Mr. Paley denies. (2) The word βιβλίον itself is 18 years older than he supposes, as it comes in the Χειρωσι of Cratinus (423). (3) The relation of Thucydides to Herodotus is different to what Mr. Paley says it was. Thucydides wrote for readers from the beginning, and he must have been able to procure a copy of Herodotus, otherwise he could not have criticised it as he does, Thuc. I 20, Herod. VI 37, IX 53: Thuc. I 126, Herod. V 71, etc. It is clear from other grounds that there were books and a reading class at the time. Socrates is represented as having read Anaxagoras (Plat. Phaed. 96 B–99 C). Socrates (Xen. Mem. I 6. 14) and Euripides (Alc. 962, Fr. 370, Aristoph. Ran. 943, 1409 seqq. etc.) were great readers. Zeno complains a

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treatise of his was published without his authority (Plat. Parm. 128 D, E). The autograph copies of the tragedians which Mr. Paley supposes existed were not at hand when Lycurgus legislated about dramatic performances. The state copy which he then compiled was formed from the most accurate of the actors' copies (Korn. de publ. Aesch. Soph. Eur. fab. exempl.). Reading began with a prose literature. The Athenians could 'read and write' long before that time: but writing was not used for literary purposes (see Mr. Fennell, Pindar, p. xxviii). Mr. Paley's assertion that 'nothing deserving the name of a library was known to the Greeks till the era of the great Alexandrine School under the Ptolemies' is too sweeping. The one collected by Euthydemus, while still very young, contained all the works of Homer and *γράμματα πολλὰ ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων* (Xen. Mem. IV 2. 1). Other persons who had libraries are enumerated by Athenaeus (I p. 3 A), e.g. Polycrates of Samos, Pisistratus, Euclides (the archon?), etc. To the list should be added Euthydemus, Clearchus of Heraclea, and Plato. Alexis in his 'Linos' represents Heracles as being led into a library containing Orpheus, Hesiod, Epicharmus, etc. (Mein. III p. 443). There were no publishers of books in Greece such as there were in Rome in the days of Martial, and books were not written to sell. From Lycon's will (Diog. L. V 4. 73) we see publication was sometimes only reading aloud a new work before a circle of friends or a larger audience. Those who wished to possess it would copy or have it copied: and speculation multiplied copies for sale. Sometimes the author had a number of copies made for distribution amongst those interested in the subject (Isocr. XII 233 *διαδόσεως τοῖς βουλομένοις λαμβάνειν*). Slaves in all probability copied books (against Becker, Charicl. II p. 17). Even after a regular book trade sprung up, rich men employed their own slaves in copying (Dion. Hal. de Isocr. Iud. c. 18). Xenophon (according to Diog. L. II 6. 13) did not, as Mr. Paley asserts, steal and publish the history of Thucydides, but *ὑφελέσθαι δυνάμενος αὐτὸς εἰς δόξαν ἤγαγεν*. Xenophon

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regards his own book as a continuation of Thucydides, and invites a similar continuation of his own work.

Dr. Hager then commented on Mr. Paley's argument from the Greek language having no proper words equivalent to the Roman *legere* and *scribere*. "The Greeks had two words, said Mr. Paley, which indirectly express reading, but they are clumsy shifts, unworthy of so complete a language, the one meaning *recognoscere*, the other *sibi colligere* 'to have something put before one in a collective form.'" But λέγειν and *legere* both meant originally 'to bring *together*, *to gather*,' cf. Goth. *lisan*=συλλέγειν, Eng. 'to lease.' From this the application to reading developed in ἐπιλέγομαι and ἀναλεγομαι in *lego* and in H. Germ. *lesen*, while λέγειν acquired comparatively late the meaning 'speak' from the idea of counting one's words (Eng. *tale* and Germ. *zählen*). ἀναγιγνώσκειν is interesting as showing that to the Greeks reading was at first *recognizing* the sounds in the written characters.

In conclusion Dr. Hager gave two instances of writers importing modern ideas into ancient times. Prof. Rawlinson supposes that Herodotus thought of bringing out a 'second edition' of his work and altered the preface to the form in which we find it in Arist. Rh. III 9. 2. Probably it was only in a variant in Aristotle's copy. Again Mr. Grote (Plat. I p. 147) sees in the reading aloud of the bookseller by whose side Zeno of Citium sits down (Diog. L. VII 2) 'a feeble foreshadowing of the advertisements and reviews of the present day.' But we see from Lucian adv. indoct. 2 ἀναγιγνώσκεις ἔνια πάνυ ἐπιτρέχων φθάνοντος τοῦ ὀφθαλμοῦ τὸ στόμα.

On *Xen. de Vect.* IV 14, Dr. Hager said the conditions in which slaves were let out to work in the mines were generally said to have been that the lessee was bound to pay an obol a day for each and restore them to the owner the same in number (Boeckh Staatsh. d. Ath.[2] I p. 108). This would have been a very high rate of interest, nearly 50 per cent., taking 350 days in the year, and reckoning a mining slave as worth 140 drachmae, and that without any risk. Boeckh's idea that the obol a day included payment for the use of the

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mines involves a gratuitous alteration of the text and is opposed by Andoc. Myst. § 58, where Dioclides has *one* slave working in the mines. From Xen. *l.c.* §§ 19, 21, it is probable that the owner ran all the risk for the life and safe-keeping of the slave. The rate of profit was enhanced by the danger of his dying young through the noxious atmosphere of the mine (Xen. Mem. III 6. 12), and of his deserting; cf. Xen. § 25.

Thursday, April 29. The President, Professor MAYOR, in the Chair, the following new members were elected:

W. A. Gill, Esq., B.A., Magdalene College.
H. P. Hodson, Esq., B.A., Magdalene College.
R. St. John Parry, Esq., B.A., Trinity College.

Mr. BURN read the following remarks:

In Propertius IV (V) 4. 14,

bellicus ex ille fonte bibebat equus,

the reference is supposed by Mommsen and others to be to the *lacus Servilius* near the Basilica Iulia in the south-western angle of the Forum Romanum.

This does not seem probable, as Propertius is speaking of the encounter between the Sabines on the Quirinal hill and the Latins on the Capitoline, and the Quirinal hill is at the north-western angle of the Forum.

The poet had in his mind the legend of Tarpeia coming down from the Capitol towards the Sabine army posted between the Quirinal and the Capitoline hills, and of her drawing water from a well-head, whence it ran down to the Sabine army at a lower point.

Now the so-called Carcer Mamertinus was originally a well-head, as its shape and its name Tullianum indicate, and this is the well-head to which Propertius probably refers.

Propert. IV (V) 8. 1,

disce quid *Esquilias* hac nocte fugarit *aquosas*.

Propertius himself lived upon the Esquiline hill, and must have intended by the epithet *aquosas* to indicate some feature

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of the hill which would be at once recognized by every Roman. The explanations usually given are not satisfactory.

It is clear from the accounts we have of the greater aqueducts of Rome, the Marcian, Tepulan, and Julian, that they all entered Rome at the higher part of the Esquiline hill, and were carried across it in pipes and on archways to the other parts of the city. Where these pipes and arches passed there was necessarily some leakage. This we find referred to in the Roman poets Horace, Ovid, Martial and Juvenal, who all speak of the dripping of water from pipes and arches of aqueducts. The Esquiline would therefore be peculiarly liable to such leakage water, and hence the epithet *aquosae*. Agrippa and Augustus renewed the supplies of water which passed over the Esquiline during the life of Propertius, and his attention would thus be called to the quantity of water on the hill, and its leakage from the conduits and pipes.

Mr. VERRALL put before the Society some points relating to the use in Attic tragedy of the forms in *-οσυνος -οσυνη*.[1] In this paper the author started from the facts that the use in Attic prose of forms in *-οσυνος -οσυνη* is limited by certain rules as to meaning and etymology which do not apply to Ionic literature (cf. Lobeck, *Pathologia*, Diss. IV cap. 6), and that the usage of the Attic tragedians followed in these respects the practice of the Ionians. The author's hypothesis was that the tragedians and their audiences must have been sensible of the peculiar character of these words, and that upon investigation the passages of tragedy in which they occurred would be found to have in other ways also an Ionic colour, or a special connexion with Ionic language and tradition, which colour and connexion would of course be an important element in determining the tone and meaning of the poet.

The paper contained an examination of all the examples in tragedy of the forms in question, to the number of fifty. The following was the author's summary of his results:—

[1] The paper is printed *in extenso* in *The Journal of Hellenic Studies*, vol. I and II.

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Eur. Tro. 988, in which *ἀφροσύνη* furnishes an etymological interpretation of *Ἀφροδίτη*, may for the present purpose be set aside. The remainder may be distributed thus—

I. Formal imitations of hexameter and elegiac poetry Tro. 592, Andr. 109.

II. Reminiscences of the gnomic poets ranging from direct quotation of whole lines down to translation or adaptation of phrases, P.V. 538; O.C. 1211, 1229; Bacch. 385, 885; Med. 635; Eur. Fr. 490, 505, 848.

III. Express references to the rhapsodists and rhapsodic poetry, Med. 422; Ion 1100; H. F. 679.

IV. Terms of invocation from the *ὕμνοι*, Bacch. 375; Hipp. 1365; Eur. Fr. 447; Phoen. 190.

V. Passages of a religious character in which adaptation may probably be presumed upon the analogy of class IV, Theb. 111, 240; Ant. 148.

VI. Passages in which the language generally is 'Epic,' the subject being an incident from the Epos, and the poet having partly followed the style of the original, Andr. 1015, 1031, 1194; Iph. Taur. 1280; Hel. 383.

VII. Terms of 'physic' connected with the Ionian schools, and used in speaking of them or their subjects, Eur. Fr. 902; P.V. 1058; Hipp. 161; Soph. Fr. 658.

VIII. Passages in which the poet has noted the fact that the speaker is an Asiatic, and in which the language is adapted to the character, Or. 1388, 1393; Hec. 102, 447, 1294; Pers. 587.

IX. Genuine instances not falling under any of the above heads, and apparently exceptions to the rule, Med. 1094, Hipp. 196; Phil. 1144; Iph. T. 439. Of these the author offered explanations.

X. Passages offending against the rule which have already been pronounced spurious or suspicious on other grounds, Iph. A. 761, 1431; Bacch. 1302; Trach. 1265, 1266.

XI. Passages offending against the rule which the author showed to be spurious, Or. 349, 1018; Ant. 383; Choeph. 942.

In consequence of the lateness of the hour the other papers were postponed.

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Thursday, May 13. Professor COWELL, in the absence of the President, in the Chair, the following new member was elected:

G. M. Edwards, Esq., B.A., Trinity College.

It was decided to subscribe the sum of £1 1*s.* to the fund for reproducing the Epinal MS. in facsimile (see the Report of the Society's Meeting for April 15, *antè*, p. 244).

Mr. POSTGATE read a paper on passages in the

NEMEANS OF PINDAR.

I 18 *πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλών.*

Dissen's explanation of these words 'multarum rerum tetigi commode oblatam copiam non locutus mendacia' (taking *οὐ ψεύδει βαλών* together) is far-fetched and roundabout, and Mommsen's suggestion that *βαλών* takes a dat. is improbable. We should rather take *ἐπέβαν* with the gen. and *βαλών* with *καιρόν*, so translating 'I have touched on many topics (*i.e.* I have said much in praise of Chromius and his country) and hit the mark but not by falsehood.' *ἐπέβαν* takes the gen. as in Isthm. I 39 *νῦν δ' αὖτις ἀρχαίας ἐπέβασε πότμος συγγενὴς εὐαμερίας*. *βαλών* is used as in Nem. III 65 *τὸν ὕμνος ἔβαλεν*. *καιρόν* has its usual sense in Pindar of the 'due or proper measure,' and the negative applies emphatically to a single word, as in Nem. VIII 37 *θανὼν ὡς παισὶ κλέος μὴ τὸ δύσφαμον προσάψω* 'a reputation but not that of ill fame.'[1]

ib. 29 *χρήσιες* seems here to mean 'capacity,' 'power of using.'

ib. 32 *παλαιαῖσι δ' ἐν ἀρεταῖς γέγαθε Πηλεὺς ἄναξ ὑπέραλλον αἰχμὰν ταμών.*

The explanation of Dissen that the meaning of this is that Peleus cut his spear when far advanced in life, or literally 'in senile valour,' need hardly be discussed. *παλαιαῖσιν ἀρεταῖς* by the side of *ἀρχαῖαι ἀρεταί* N. XI 37 and

[1] I see that Mr. Wratislaw (supra p. 162) gives *ἐπέβαν*; but he does not take the *οὐ* right. J. P. P.

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ἐν ἀρεταῖς ἡρωίαις O. XIII 51, can hardly mean anything but the 'glorious deeds of old' as Thiersch takes it. The sense is that Peleus rejoices when the glories of old receive their due reward in song; as may be seen from the context. A difficulty remains. *γέγαθε* must refer to the present, and thus too much work is thrown upon the aorist *ταμών*, and the want of connexion in the two parts of the sentence is painful. There is another ground for suspicion. *ὑπέραλλον* occurs nowhere else. On these grounds I would read by the slightest of changes *ὁ πέραλλον*, a Pindaric form of the adj. *περίαλλος* (compare Pyth. III 52 *περάπτων*, N. XI 40 *περόδοις*), which we find in Homer, Pind., etc., in the adv. *περίαλλα* and in the Anthology as an adj. The article goes well with the *ὃς καί* which follows, and the sense is the same as in Pyth. V 101 *q.v.*

IV 17,

θαμά κε τῷδε μέλει κλιθεὶς
ὕμνον κελάδησε, καλλίνικον
Κλεωναίου τ' ἀπ ἀγῶνος ὅρμον στεφάνων
πεμψαντα, κ.τ.λ.

read with the MSS. *πέμψαντα*, not *πέμψαντος*, and take it 'the song sends (represents as sent) a string of crowns,' a common figure. Cf. Virg. Ecl. VI 62 tum Phaethontiadas musco circumdat amarae corticis atque solo proceras erigit alnos.

ib. 38 *καταβαίνειν*. The current translation of this passage gives something like the following result: "Nevertheless though the deep sea brine (Metaphor No. 1) holds thee by the waist (Metaph. No. 2), strain against their plots. Be assured we shall be seen to depart from the lists (*id.*) above our enemies (Metaph. No. 3) in the light (Metaph. No. 4). Others may roll their empty purpose in darkness: it is doomed to fall to earth (Metaph. No. 5)." I am aware Pindar does not mind mixing metaphors; but *est modus in rebus.* Dissen's translation is not only thus 'metaphorical'; it gives an inadmissible sense to *καταβαίνειν*, which must mean in a case like this to enter the lists as in N. III 42. Donaldson explains

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καταβαίνειν as coming to land over the heads of the detractors, who are compared to waves. This would give an image which is rather Dantesque than Pindaric. I propose to get rid of metaphors Nos. 3, 4, 5 by taking the simile to be drawn from a mountainous country. Pindar's detractors have occupied the passes and are hurling rocks upon him from the obscurity, which, however, fall ineffectual on the ground. Presently, like the Persians at Thermopylae, he carries the heights above them and pursues his way down the sunlit valleys on the other side.

VII 86 sqq.

εἰ δὲ γεύεται
ἀνδρὸς ἀνήρ τι, φαῖμεν κε γείτον' ἔμμεναι
νόῳ φιλήσαντ' ἀτενέι γείτονι χάρμα πάντων
ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἂν ἔχοι
ἐν τίν κ' ἐθέλοι Γίγαντας ὃς ἐδάμασας εὐτυχῶς
ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
θυμὸν προγόνων εὐκτήμονα ζαθέαν ἀγυιάν·
ἐπεὶ τετραόροισιν ὤθ' ἁρμάτων ζυγοῖς
ἐν τεμένεσσι δόμον ἔχει τεοῖς
ἀμφοτέρας ἰὼν χειρός· ὦ μάκαρ
τὶν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν
κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκὰν
ἀμαχανιᾶν δυσβάτων θαμὰ διδόμεν.
εἰ γάρ σφισιν ἐμπεδοσθενέα βιότον ἁρμόσαις
ἦβᾳ λιπαρῷ τε γήραι διαπλέκοις
εὐδαίμον' ἔοντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ
γέρας τόπερ νῦν καὶ ἄρειον ὄπιθεν.
τὸ δ' ἐμὸν οὔ ποτε φάσει κέαρ
ἀτρόποισι Νεοπτόλεμον ἑλκύσαι
ἔπεσι· ταὐτὰ δὲ τρὶς τετράκι τ' ἀμπολεῖν
ἀπορία τελέθει, τέκνοισιν ἅτε μαψυλάκας Διὸς Κόρινθος.

The poet is speaking of the advantages of having such a neighbour as Heracles. The whole passage may be thus translated, premising that in *v.* 86 γεύεται and in *v.* 89 ἂν ἔχοι *divisim* is to be read:

"If man gain aught from his fellow-man, we should say

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that a neighbour who loved with steadfast heart was to his neighbour a joy worth all the rest; and if this should be found with a god too, by thy favour who didst tame the giants, Sogenes would choose to dwell happily in the rich, hallowed street of his forefathers, cherishing a mind of gentleness to his father; since as in a yoked four-horse chariot he has his house in thy precincts, going on either hand. O blessed one, it beseems thee to win the lord of Hera and the grey-eyed maiden. Thou canst oft give help to mortals in impassable distress. So would that thou wouldst unite to them a life of continuing strength in youth and bright old age and weave it in happiness to its close, and may their children's children have the honour that they have now and better in time to come. But my heart shall never own that it has mauled Neoptolemus with unseemly words. To repeat the same thing thrice and four times becomes a helpless task, like the 'Corinthus of Zeus' which children idly babble."

The edd. have altered ἂν ἔχοι to ἀνέχοι, 'submit to this' an unnecessary change. I think the ἄν in the protasis is no difficulty, see P. IV 263; and for ἔχοι τοῦτο 'appear in this capacity, take this duty on him,' compare O. I 107 τοῦτο κᾶδος ἔχων.

The next point is the meaning of *vv.* 93 sqq., in which the neighbourhood of Sogenes to Heracles is described. It is to be remarked first that Pindar must mean a four-horsed car when he says a four-horsed car; and secondly, that such a car had only *one* yoke to which the two yoke-horses (ζυγηφόροι) were attached while the outside ones were trace-horses (σειραφόροι). ζυγοῖς like ἁρμάτων is the indefinite plural and the whole expression is to be taken together as in the translation. The dat. is due to assimilation to τεμένεσσιν. [It may be remarked by the way that it is like Pindar to mix up the simile and the thing compared, see e.g. N. VIII 41.] ἰών may either be taken to refer to the house by a natural transition, compare Juv. I 65 proximus ardet Ucalegon, or else, while referring strictly to Sogenes, it may be virtually equivalent to ἰόντι 'as you go,' the way that Dissen takes it.

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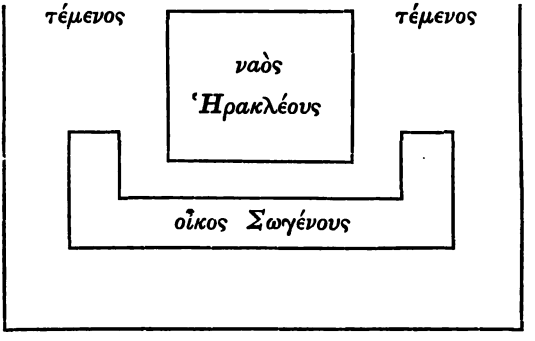
The correspondence may be assumed to be something like the following diagram. The temple is the *ζυγόν*, Sogenes' house on both sides of it represents the *ζυγηφόροι* and the *τεμένη* or the outer walls are the *σειραφόροι*. Thus:



vv. 98 sqq. *ἁρμόσαις* as Dissen takes it is of course a *part.* The meaning of *ἐμπεδοσθενέα* is fixed by *ἐμπεδόμοχθος* O. 1 96. *v.* 104 *ἀπορία τελέθει* 'issues in helplessness,' becomes a hopeless task. Dissen's *exilitas ingenii* gives a non-Pindaric sense to the words. The translation as 'a vain babbler utters *Διὸς Κόρινθος* to children,' is contrary to grammar. The *acc.* is imperatively required, and the more so as *τελέθει*, a neuter verb, has preceded. *μαψυλάκας* agrees with *Κόρινθος* and *Διός*, and = 'the idle babbling of the phrase Corinthus son of Zeus.' *τέκνοισιν* is a dat. of personal reference, 'in the case of children.'

VIII 48,

> *σεῦ δὲ πάτρᾳ Χαριάδαις τε λάβρον*
> *ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐωνύμων*
> *δὶς δὴ δυοῖν.*

It is ludicrous to suppose Pindar intended to say that the two people Megas and Deinis had four feet between them, and that he intended to emphasize this arithmetical calculation with a *δή*. In default of knowing anything to the contrary, we must take him to mean that Deinis and Megas both conquered twice. The other alternative is to explain him to mean that he places a pedestal of the Muses under each.

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IX 15 *κρέσσων δὲ καππάνει δίκαν τὰν πρόσθεν ἀνήρ.*

I cannot understand why Dissen takes *δίκαν* as a quarrel, thus introducing a remark without connexion with what precedes. It has its ordinary sense. Pindar is giving an explanation of Adrastus' banishment. He says that sedition often exiles the good, because then might is right or 'a stronger man puts an end to what was formerly thought right.'[1]

IX 40

βαθυκρήμνοισι δ' ἀμφ' ἀκταῖς Ἑλώρου
ἔνθ' Ἀρέας πόρον ἄνθρωποι καλέοισι κ.τ.λ.

Ἀρέας is explained by the commentators as a gen. of 'the spring of Ares.' Why I cannot see, as I know of no reason why a ford or a river should be called a *spring*. It is the *acc.* plur. and *ἀκτάς* is to be supplied from the previous line.

X 30 *οὐδ' ἀμόχθῳ καρδίᾳ προσφέρων τόλμαν παραιτεῖται χάριν.*

I prefer to take *καρδίᾳ* with *προσφέρων* 'joining daring to an unwearied heart,' *i.e.* a heart that never faints.

XI 46 *προμαθείας δ' ἀπόκεινται ῥοαί.*

ῥοαί cannot mean 'the streams of events' by itself. It must consequently be taken with *προμαθείας* 'the streams of foresight have been removed from us;' or possibly 'lie far away,' cf. *ἀπάρχει* N. IV 46.

Mr. VERRALL suggested that in I 29 *σέο δ' ἄμφι τοπῶ τῶν τε καὶ τῶν χρήσιας* should be read, and that in IX 41 *ἀρεάς*, as the Sicilian form of *ἀραιάς*, might mean the 'narrow ford.'

Mr. FULFORD read the following

NOTES ON SOPHOCLES.

ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
Soph. Ant. 414, 415.

"This passage, as generally rendered, runs somewhat as follows:—"One eagerly reviling another with surging re-

[1] I see that this has already been suggested by others. J. P. P.

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proaches, if any should intend to neglect this labour." But there seem to be two serious objections to the received interpretation, the first having to do with the tense, the latter with the meaning sought to be given to *ἀφειδήσοι*. As to the first, two ways have been suggested of removing the difficulty. It has been proposed to alter the word to *ἀφειδήσαι*, and it has been imagined that the Future has in this passage no force. Erfurdt renders "si quem neglegentem videret," and Donaldson (retaining *ἀφειδήσοι*) translates, "If any carelessly *the work neglected*." But as there seems no reason for suspecting the text, and as it is certain that the Future Optative in *oratio obliqua* always represents the Future Indicative, we are compelled to reject both these alternatives. Considering then that the Future Optative has here as elsewhere a distinctly Future signification, we are struck with the unsatisfactory nature of the sense yielded by it, if the ordinary view be correct. The passage usually quoted as a parallel is Philoctetes 374, 375

κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς
εἰ τἀμὰ κεῖνος ὅπλ' ἀφαιρήσοιτό με.

But in this latter passage the tense has a force altogether wanting in the other. Philoctetes is continually haunted by the fear of losing his armour, and he is reproaching Odysseus with a purpose which he knew he entertained. But in the Antigone we have the *Φύλαξ*, who picks and chooses his phrases with the most pedantic accuracy (cf. 224–235), instancing as a proof of the diligence of the workers the fact that they stopped to revile each other if any of them *was about to* neglect his duty! We may well ask why the workers did not wait till the neglect was a *fait accompli*, and why the careful and precise *Φύλαξ* should use so extraordinary an expression.

But the objections to the received rendering arising from the use of the Future are as nothing compared to those which may be urged against the meaning proposed for the word *ἀφειδεῖν*. There is, I believe no other instance in classical Greek of the word used with the meaning of 'to neglect.'

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It is tolerably common in Thucydides (*e.g.* II 51, IV 26), always with the sense "to be unstinting of." Euripides also uses it with this (and no other) meaning. Twice in Apollonius Rhodius the word is used (apparently) as equivalent to *φείδεσθαι* (although even he uses the adjective *ἀφειδής* in its ordinary sense), but in the first of these (II 89) there is a doubt as to the reading, in the second (II 869) *ἀφειδησαντες ἀέθλων* may be construed 'Erst unstinting of conflicts.' But even allowing that a late writer like Apollonius uses the word as equivalent to *φείδεσθαι*, we have only these two passages in a non-classical writer to set against numerous others in classical authors where the word invariably bears its proper sense of "to be unstinting of," and never the meaning sought to be given it here. That the difficulty has been felt by the editors is shown by such emendations as *ἀκηδήσοι* and *εἰ μὴ τοῦδ' ἀφειδήσοι*. In face of these objections to the received translation I venture to propose one which is at least free from them, "Man reviling man *in the hope that* (*or 'in order that'*) *one and another might be unstinting in this toil.*" If this be right, cf. for the tense Plato, Apol. 37 C *οὐ γάρ ἐστι μοι χρήματα ὅθεν ἐκτίσω*; Soph. O. T. 796 *ἔφευγον ἔνθα μήποτ' ὀψοίμην . . . ὀνείδη*; Plato Rep. III 416 C *φαίη ἄν τις δεῖν τὴν οὐσίαν παρεσκευάσθαι ἥτις μήτε φύλακας παύσοι κακουργεῖν τε μὴ ἐπαροῖ*. The Epistles of St. Paul also furnish some very remarkable parallels, *e.g.* Rom. I 10 *δεόμενος εἰ πως εὐοδωθήσομαι* (making request in the hope that I might have a good journey); Rom. XI 14 *εἰ πως παραζηλώσω*; Phil. III 11 *εἰ πως καταντήσω*.

[It seems probable that the two lines *ἐγερτὶ—πόνου* should be placed immediately after *γυμνώσαντες εὖ*, since the *πόνος* spoken of is undoubtedly the uncovering of the corpse. The two stages in the proceedings are (1) the removal of the earth from the corpse, the *πόνος* spoken of in line 414, and (2) the watching, which could hardly be called a *πόνος*.]

κοὔτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα
θεοῖσι δυσμαχοῦντες. Soph. Trach. 491.

This is usually rendered "We will not incur a woe self-

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inflicted by fighting at disadvantage against the Gods," but this interpretation, as Professor Paley has well pointed out, leaves the preposition unexplained, and he accordingly renders, "We will not try to shift from our shoulders," etc. But it is not easy to see how *ἐπακτός* can by any possibility come to mean "self-inflicted" or "voluntary," as Liddell and Scott render it. Surely a contrast is intended by the poet between the *ἐπι-* of *ἐπακτόν* and the *ἐξ-* of *ἐξαρούμεθα*. *ἐπακτός* properly means (1) brought from a foreign land *ἐπακτὸς ἐξ ἄλλης χθονός* (Eur.). *ἐπακτὸς στράτος*, line 259, is 'an army of invasion.' Cf. Eur. Phoen. 343 *γάμων ἐ. ἄταν*. It is also used (2) for "a paramour" (cf. Soph. Ajax 1296 *ἐπακτὸν λαβὼν ἄνδρα*)—a meaning closely allied to (1). Now this second meaning suits the passage before us admirably. Deianira is contemplating the arrival of a mistress for Hercules from a strange land. Plainly therefore the word must refer not to any self-inflicted woe to be incurred by Deianira, but to the importation of Iole, who is here called a *νόσος* with the addition of the contemptuous *γε* which points the natural indignation of the faithful wife who is striving to school herself to tolerate the presence of a favoured rival, but who yet cannot resist the feminine stab conveyed in the *γε*. (For *νόσος* applied to Iole we may compare the *πημονὴν ὑπόστεγον* of 376, and may illustrate by such expressions as the Folio reading of Shakespeare, Coriolanus I 4 "You herd of boils and plagues.")

If this interpretation of *ἐπακτός* be right, we want a verb to carry on the metaphor of a piece of imported goods. Some such a word we should get if we read *ἐξαίρουμεθα*. This word is used in the Middle with the meaning of 'to remove (*α*) from a ship on landing (*β*) from a house=to eject.' For the first of these uses we may compare Her. IV 190 and Thuc. VIII 90 (*τὸν σῖτον τὸν ἐσπλέοντα ἐξαιρεῖσθαι*); for the second Her. I 159 and Thuc. V 43. Both these meanings seem to be implied in the passage before us. The *ἐξαιρούμεθα* would be naturally suggested by the *ἐπακτόν*, but would be used rather in the sense of 'to eject from our home.'

The whole passage would run thus:—"Our mind is to do

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what you advise, *i.e.* submit to circumstances. We are not for expelling this important chattel, plague though it be (*νόσον γε*) or for fighting at a disadvantage against the Gods," i.e. against Love, whom she had above declared to be invincible.

A confirmation of the view given above is found in the fact that the metaphor of an imported piece of goods is found elsewhere in the play in connexion with Iole. In 537 we find:

> *κόρην γὰρ, οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐζευγμένην,*
> *παρεισδέδεγμαι φόρτον ὥστε ναυτίλος*
> *λωβητὸν ἐμπόλημα.*

And nothing is more remarkable than the tendency which a dramatist has to repeat the same metaphors in a similar connexion in the same play. And nowhere more than in the Trachiniae is this tendency observable."

Mr. LEWIS referred to the use of *ἀφειδεῖν* in Eur. Iph. T. 1354 in the sense of 'being reckless.'

Mr. ARNOLD made the following remarks on

THE 'PREDICATIVE DATIVE' IN LATIN.

"Mr. Roby devotes some considerable space in his Latin Grammar (Preface to vol. II) to a well-known class of datives to which he assigns this name. His object is to establish two paradoxes, as they appear to me: (1) that the *dative* is used *predicatively*, and is a name of the person or thing of which it is predicted, a statement that suggests to his readers that the dative is equivalent to a *nominative;* (2) that the usage is sufficiently distinct to demand a *co-ordinate*, not subordinate rank, to the "indirect object," under which are classed together such various uses as place to which, agent, possessor, and work contemplated. I should approach the question from a different point of view, and lay down the following propositions.

(1) The dative is closely allied in meaning to the *locative*, meaning "position near" or "motion towards."

(2) The persons towards which an action moves are the

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persons indirectly affected, and especially the agent or the possessor.

(3) The things towards which an action tends are the place to which movement advances, the work contemplated, the use to which a concrete thing is put, or the result towards which it tends.

Without giving any general evidence for these theories, I proceed at once to consider how far the use of our "predicative dative" is in accordance with them: and shall endeavour to show.

(1) That this dative approaches more nearly to the accusative with or without *in* than to any other case, and expresses either the purpose of the action, or the goal towards which it tends.

(2) That only the context, and that but very seldom, can distinguish it from the dative of work contemplated.

To establish these positions I consider Mr. Roby's examples in detail, endeavouring meanwhile,

(*a*) To classify more exactly the substantives used, which, as Mr. Roby tells us, are chiefly semi-abstract substantives, *i.e.* names of actions, effects, feelings:

(*b*) To exclude, as unimportant, those examples which are evidently copies of better established usages, as well as those whose resemblance to our datives is merely superficial.

I. By far the largest class includes those words which express '*help*' or '*harm*,' and eminently admit of degree. Here the notions of 'tendency' and 'purpose' are applicable, according to the character of the context. But these same words are also used with verbs of motion, so that in their case the use of the verb *esse* is not exclusively characteristic. The principal words so used are *adiumento auxilio bono saluti praesidio usui damno exitio impedimento malo periculo:* whilst twenty-one words of similar meaning are occasionally used in the same way.

Compare with these uses:

non habeo ad auxilium copiam. Ter. Andr. II 1. 20.

medicis suis non ad salutem, sed ad necem utatur. Cic. H. R. XVI 35.

missi in subsidium equites. Tac. A. XII 55.

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II. Another class of words express the *feelings* aroused. Here the notion of predication is quite out of place, unless we are to add, as Mr. Roby does, the words 'cause of' to the meaning. The principal words are *curae dolori fastidio invidiae odio pudori terrori voluptati:* thirty words of similar meaning are occasionally used: of the whole class *curae* is far the most frequent, meaning 'arousing anxiety': whilst the use of the nominative 'cura' for the concrete 'care' is rare, and, it would appear, found in poetry only.

Compare

pervenire in odium Graeciae. Nep. Lys. 1 3.

III. A small class of words here come in which denote the praise or blame, admiration or contempt, which is called forth, that is, the expression of feelings aroused. Of these *laudi* and *ludibrio* are most frequent, thirteen others are occasionally used.

Compare

triumphus meus velut ad ludibrium interpositus. Livy XLV 41.

IV. Another class denotes more generally the *glory* or *shame* of an act, *i.e.* caused by it: *decori dedecori gloriae honori* are the most important words: eleven other words are used.

Compare

si in rem tuam esse videatur, gloriae aut famae, sinam. Plaut. Trin. 629.

V. An interesting and evidently old, though not numerous class of datives denote the use of a *material* thing. Perhaps a few of these most suggest the idea of predication; *e.g. veneno cibo.* But with the exception of the first named they are rare, and they form part of a class of which most are verbal substantives in -tui, where comparison with the nominative is out of the question: sixteen words, of which *amictui cibo esui indutui potui veneno* may be taken as typical, are quoted. Compare, as Mr. Roby does on p. xxxii, *potum it* with *potui dat.*

VI. In legal phrase, the *use* to which either statements or material things are assigned: *argumento documento indicio*

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testimonio crimini in the former sense; *dono doti arrhaboni mancipio hypothecae muneri pigneri* in the latter. Under *doti* Mr. Roby states that the ordinary legal language is *in dotem esse, dare,* etc.

Further classification becomes difficult, but there is no difficulty in tracing the meaning of 'tendency' or 'work contemplated' in most of the remaining instances. Many of them are not found before Cicero, and are therefore not of the first importance in tracing the origin of the usage. But we must exclude from consideration *cordi,* which must surely be a locative; and *frugi* and its imitation *melli* in Horace, as well as *oneri,* being adjectival in use, hardly help to the determination of the main question.

Thus from the consideration of the words used, the meaning of 'result to which there is a tendency' or 'work contemplated' has been deduced. Let us see if the peculiarities Mr. Roby notices in the usage confirm this view. 'The usage is confined to semi-abstract words,' that is, words expressive of help or harm done, feelings aroused, expressions of feelings obtained, honour or dishonour following, and use to which a thing is assigned. It is 'confined to the singular number,' for in most of these words the plural could only be used in a special sense, and thus a habit established itself of employing only the singular in every case: whilst it is not proved that the word put in the dative is a name of the thing or person of which it is predicated. 'The usage is most noticeable with the verb *esse.*' Still those words which are most frequently used with *esse* are also found very frequently, not only with other copulative verbs, but with verbs of going, sending, etc.; and these verbs give the connecting link with the more usual dative meanings: *dono* in particular is never used with *esse,* and almost exclusively with verbs of motion. That 'adjectives of quantity alone' are found with any frequency in connexion with this dative is a strong confirmation of the view here taken: whilst it is quite natural that 'genitive and prepositional phrases' should not be further added to a word already occupying a subordinate position grammatically in the sentence. The caprice shown in the

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use and non-use of words in this manner cannot of course lead to any conclusion as to its meaning.

That this use is closely allied to that of the "work contemplated" has, I hope, been already sufficiently shown in the course of the discussion. Mr. Roby on pages xxxiv–xxxvi points out himself how difficult it is to draw the line between the uses. I find it impossible to believe in any important difference of meaning in the word *exitio* as it occurs in his three sentences

> exitio nata theatra meo. Prop. III 15.
> exitio suo omniumque vivere. Suet. Cal. II.
> cum ita nata esset Valeria, exitio civitati futuram vaticinati haruspices. Plin. VII § 69.

It is of considerable importance that the continuity of case-usage should not be needlessly broken. A German writer, Siecke, emphasizes this well, saying, "*quantopere vituperanda sit haec simplicis notionis distractio quae a rebus significatis principium divisionis petat, iam dudum a viris doctis intellectum est.*" The separation of cognate uses of the dative seems to me as fatal to the logical value of grammatical teaching as the elaboration of a fictitious resemblance to the nominative on page xxviii, explanatory of the "characteristic note of the usage."[1]

Professor SKEAT called attention to the Old-English datival phrases, *hit is me godre hele* and *hit is me wrother hele*, equivalent to *est mihi saluti* and *est mihi damno*, respectively, which seemed to him to confirm Mr. Arnold's view.

[1] Mr. Roby, writing to me in answer to these criticisms, calls my attention to the fact that on page xxxvii he expressly declines to say that the predicative dative may not be derived from the other usage. He thinks there is some confusion in my view in supposing him to regard it as equivalent to a nominative; as he regards the nominative as the case of the subject, not of the predicate, which may be either nominative or accusative or dative or ablative. It is to an *adjectival* not a *nominatival* use that he compares it in §§ 1130, 1158.

When Mr. Roby states that "this dative is used in a quasi-adjectival sense," as "that which a thing (or person) serves as, or occasions," I find myself in complete agreement with him. But it is because this definition leads up to a comparison with the nominative before referred to, and I have found that this comparison strikes his readers as the important part of the discussion, that I have tried to suggest a different connexion. E. V. A.

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Thursday, October 14. The President, Professor MAYOR, in the chair,

Dr. H. Hager was elected a member of the Society.

A proposal for procuring for the Society a temporary room for the term was agreed to.

Mr. POSTGATE read remarks on points arising out of the following passages of Propertius:

I xvi 29,

sit licet et *saxo patientior* illa *Sicano*
sit licet et ferro durior et chalybe.

The ordinary interpretation of this, 'the rocks of the Cyclops,' is absurd. *saxo* means 'lava,' which was not strictly a *saxum* but a *lapis, lapis molaris* (see Pliny N. H. xxxvi 18. 30. 136 nusquam hic utilior quam in Italia gignitur *lapis*que *non saxum* est), though it is called so here and in Aetn. 45. *Sicano* is 'Aetnaean,' compare Siculus vertex Sen. Herc. F. 80, Σικελὸς σπινθήρ Nonn. xiv 56. *patientior* may mean 'harder.' From its use in the Aetna, however, *l.* 408, sed simul atque hausit flammas non tutior hausti ulla domus, servans aciem duramque tenaci septa fidest: ut tum est illi *patientia* victo, 421 hic semel atque iterum *patiens* ac mille perhaustis ignibus instaurat vires, it seems better to take it as *capable of bearing or retaining fire.* The author of the Aetna had evidently read Propertius. For example the resemblance between Aetna 219 sqq. and Prop. III (IV) iv (v) 25 seqq. with their similarity of subject and interchange of indicatives and subjunctives, is too great to be accidental.

IV (V) xi 17 seqq. As read in the MSS. these lines run:

immatura licet, tamen huc non noxia veni:
det pater hic umbrae mollia iura meae
aut, si quis posita iudex sedet Aeacus urna,
in mea sortita *iudicet* (or *vindicet*) ossa pila
adsideant fratres iuxta *Minoia sella* (*et*)
Eumenidum intento turba severa foro.

The general sense is, 'If I am innocent, let me have the rewards of innocence. If guilty, let me be punished by the

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severest judge in the lower world.' *pater.* Hertzb. takes this of *Dis:* perhaps Cornelia's own father is meant, who would probably be mentioned somewhere in the poem. Women were frequently dealt with by their relations in place of the state interfering. *hic* adv. or adj. (cf. II xii 55 [III v 39] *illis*...paludibus) ? *iudex.* Hertzb. has thrown the whole passage into confusion by making this=*quaestor* (*quaesitor* Minos urnam movet Aen. VI 430), who appoints the *iudices selecti* to try the case from the ghosts by a *sortitio iudicum.* But Prop. could not have called the presiding judge by the very name appropriated to the 'special jurors' whom he appointed. Assessors (*v.* 21) too are unintelligible on that explanation. *posita urna* and probably *sortita pila* refer to the urn containing the names of the accused, who were tried in the order determined by drawing their names from the urn. So in Seneca Ag. 24 quaesitor *urna* Gnosius versat *reos,* in Stat. Silv. II 1. 218 immensis urnam quatit Aeacus umbris, and, in spite of Conington, etc., in Virg. Aen. *l.c.* Cf. Hor. Od. III 1. 14. *vindicet in* is an archaistic construction found elsewhere in the impers. pass. only, e.g. *vindicatum est in eos.* The original meaning, 'to show violence,' *vim dicere,* would require *in* 'towards.' Cf. a fragm. of the XII Tables ap. Gell. XX 1. 45 SI IVDICATVM FACIT AVT QVIS *ENDO* (in) EOM IVRE *VINDICIT. fratres.* Not as Hertzb. 'confrères,' but 'half-brothers.' Cf. *sororem, v.* 59. Though even this is unnecessary if Prop. agreed with Servius (Aen. VI 566) in making Aeacus the son of Europa. Minos and Rhadamanthus assist Aeacus with advice. Cf. Stat. Theb. VIII 21 sqq. The verse should be read and punctuated thus: adsideant fratres; iuxta *Minoida sellam* Eumenidum etc. A different verb is to be supplied in *v.* 22, as the Furies, the lictors of the infernal world, would be *standing.*

37 sqq. These lines are read in the MSS.

testor maiorum cineres tibi, Roma colendos
sub quorum titulis, Africa, tonsa, iaces
et Persem proavi *stimulantem* pectus Achilli
quique tuas proavo fregit Achille domus.

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37. *colendos* better than *verendos* found in some MSS. 38. *tonsa*,[1] the reading of some MSS., is to be preferred. 39. Some MSS. *simulantem*. There are several passages in Silius Italicus which bear traces of being imitated from these lines: XIV 94 tum praecipiti materna furore Pyrrhus origo *dabat stimulos proavi*que superbum *Aeacidae* genus atque aeternus carmine *Achilles*, XV 291, 292 hic gente egregius veterisque ab origine regni Aeacidum sceptris *proavo*que *tumebat Achille*, III 246 seqq. Sichaeus Hasdrubalis proles cui *vano corde tumore* maternum implebat genus (*stimulavit* in arma occurs in the immediate context), III 649 ut viso *stimulabat corda* Tonante. Heyne (on Virg. Aen. VI 480) quotes several of these passages, and on the strength of them reads *qui* for *et* in *v.* 39, and *et tumidas* in *v.* 40. It is clear however that if Silius found *tumidas* or some such word in his copy of Propertius, he also found stimulantem, not *simulantem* which Heyne reads. If we retain it, either *proavi Achilli* is a Propertian gen. 'goading his breast to an Achilles' courage,' or we must read with Lipsius *proavo Achille*. Perhaps however *simulantem* is correct and the text was corrupt as early as Silius. In *v.* 40 Heyne's alterations are too violent. We should retain quique (perhaps *quasque* is the right reading) and read tumens (*tumēs*) for *tuas*, a much slighter change, and take *fregit* to refer to Perseus 'caused the ruin of' his house. Compare Juv. XIV 93 imminuit rem, *fregit* opes, and cf. VIII 247, VII 86. The *metaphor* occurs in Prop. IV (III). 10 (11). 60 et Pyrrhi ad nostros gloria *fracta* pedes.

Roseus Eous Prop. III (IV) xxiv. 7.

In this and a considerable number of passages the dictionaries wrongly take *Eous* in the sense of 'morning star.' The use of *Eous* as a subst. is confined to poetry, and even there is extremely limited. It does not occur in the following poets: Horace, Tibullus, Ovid, Juvenal, Martial, Seneca, Petronius, nor, of course, in Plautus or Terence.

In early Greek Ἕῳος and Ἀοῖος are used of the 'morning

[1] I now regard this as doubtful.

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star' either by themselves or more commonly in antithesis to *Ἕσπερος, ἀστήρ* being usually inserted, though it is omitted first in Aristot. Nic. Eth. I 1. 13, in Plotinus (I 6. 4, Creuzer p. 104. 11), and the later Anthology (Jacobs Appendix 329. 2 an epitaph on one Crescentina).

In Latin we can distinguish two uses. (i) Where it means the 'morning star' and is opposed to the evening star.

Serv. Helvius Cinna, Virg. G. I 288

te matutinus flentem conspexit Eous
et flentem paulo vidit post Hesperus idem.

Perhaps from Plato Anth. Gr. VII 670

Ἀστήρ, πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν Ἑῷος
νῦν δὲ θανὼν λάμπεις Ἕσπερος ἐν φθιμένοις

(Translated by Appuleius Apology p. 417, and Ausonius Epigr. 144)

Copied by Auson. Ros. 45

quam modo nascentem rutilus conspexit Eous,
hanc rediens sero vespere vidit anum.

Claudian Prol. II Eutrop. 36

Hesperius numquam iam nec Eous eris.

Compare Catull. LXII 34

nocte latent fures quos idem saepe revertens,
Hespere, mutato comprendis nomine eosdem.

Columella X 291

nec Sirius ardor
sic micat aut rutilus Pyrois aut ore corusco
Hesperus Eoo remeat cum Lucifer ortu.

Avienus Phaen. 166

qua pater Oceanus rutili moderator Eoi
occasus ortusque salo moderante coercet.

Hence (ii) it is used of the 'morning star,' (*a*) as *typical of the dawn* and for the (*b*) '*dawn*' itself, sense (*a*) shading off into (*b*). Compare Propertius II 19 (III 12) 28 venturum paucis me tibi Luciferis. Perhaps the Greek use of *ἑῷα* for morning (Hesychius) may have helped the transition of meaning.

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Virg. G. I 288, aut cum sole novo terras irrorat Eous.
Aen. XI 4 vota deum primo victor solvebat Eoo.
Aen. III 588 is noticeable

postera iamque dies *primo* surgebat *Eoo*
umentemque Aurora polo dimoverat umbram.

Stat. Silv. IV 1. 4 *primo* maior *Eoo*.
Propertius III *l.c.*

et color est totiens *roseo* collatus *Eoo*

(Compare Lucan II 720 non idem Eoi color aetheris.)
Auson. Eph. 12

ante
quam iubar et *rutilus* caelum illustraret *Eous*.

Rutil. It. I 430

cum primum *roseo* fulsit *Eous* equo.

Compare *rutilus* Eous Aus. Ros. *l.c.* and Ovid M. v 440

illam non *rutilis* veniens *Aurora* capillis
cessantem vidit, non Hesperus.[1]

Valerius Flaccus VII 23 ut vidit *tenui candescere limen Eoo*.
Silius Ital. XI 511 accendunt ultro lucem fulgentis *Eoi*.
Auson. Grip. 26 te clara instantis *Eoi*

signa canit serus deprenso Marte satelles.

Mr. Lewis then read a paper from Dr. HAYMAN

REMARKS ON PROFESSOR PALEY'S "POST-EPIC OR IMITATIVE WORDS IN HOMER," ETC.

"As regards the so-called Cyclic poems, Prof. Paley seems to assume that the dramatists drew from them, as a rule, whenever he finds plots involving events of the *Troica* which cannot be traced to our Homeric poems. I have stated my belief that the dramatists took the legend as they found it, irrespective of any particular vehicle of it,

[1] The way in which the Latin poets copy from each other throughout is well worth attention.

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"Cyclic" or other (Pref. to Odyssey, vol. II pp. xxvii foll.). At any rate, that they either found varying versions of it, or else diversified it at will, is plain from their conflict with each other in details. If any one pleases to say that such details are unimportant, I incline to agree; but it is on such details that the arguments of Prof. Paley are largely built. A few examples therefore may reasonably be given.

In Aeschylus Clytaemnestra *sole* is the actual murderess of Agamemnon, but in Sophocles both she and Aegisthus have a hand in it.[1] In Aeschylus the weapon used by her is the sword of Aegisthus; in Sophocles and Euripides it is the axe. In Aeschylus the scene of the murder is in a bath; in Sophocles it takes place at a banquet,[2] following our Homer, Od. IV 531, XI 411. Mr. Paley has dwelt upon this point of difference, as though it were one between our Homeric narrative and the Cyclic and dramatic form of the legend generally.[3] He seems to have overlooked the fact that dramatists differ, and that Sophocles herein follows Homer. It might be added as regards place, that the death of Agamemnon is by Pindar located at Amyclae[4]—a mere local legend, as is plain from what Pausanias says.[5]

Again, in Sophocles, two of Agamemnon's daughters, named, as in Homer, Chrysothemis and Iphianassa, are, with Electra a third, alive when Orestes returns home; but a fourth daughter has been sacrificed. Of these Chrysothemis is a character in the Sophoclean *Electra*. But Aeschylus appears to know only of one, Electra, as living,

[1] *θανάτους αἰκεῖς διδύμαιν χειροῖν*, Soph. *El.* 206.
μήτηρ δ' ἡμὴ χὠ κοινολεχὴς Αἴγισθος, ὅπως δρῦν ὁλοτόμοι, σχίζουσι κάρα φονίῳ πελέκει, ib. 97-9.
ταὐτῷ γε πελέκει τῷ πατὴρ ἀπώλετο, Eurip. *El.* 279.

[2] *ὦ νὺξ ὦ δείπνων ἀρρήτων ἔκπαγλ' ἄχθη*, Soph. *El.* 203-4.
περῶντι λουτρά, Aeschyl. *Eum.* 633-4. (*Αἴγισθον*) *παρεστίους σπένδοντα λοιβὰς ἔνθ' ἐκεῖνον ὤλεσεν*, Soph. *El.* 269-70.

[3] "Homerus Periclis aetate quinam habitus sit, quaeritur." p. 9, n. 3.

[4] *θάνεν μὲν αὐτὸς ἥρως Ἀτρεΐδας,*
ἵκων χρόνῳ κλυταῖς ἐν Ἀμύκλαις,
μάντιν δ' ὄλεσσε κόραν κ.τ.λ. Pind. *Py.* XI 48-50.

[5] *Ἀγαμέμνονος νομιζόμενον μνῆμα*, Pausan. III 19. 5.

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and one, Iphigenia, as sacrificed;[1] and so in the *Iphig. in Taur.* Euripides too. Euripides, however, introduces Electra as nominally married to a conscientious rustic, with whom she lives in rural retirement, and in that sequestered neighbourhood accordingly he places the retributive deaths of Aegisthus and Clytaemnestra, and not in the palace of Agamemnon, as do Sophocles and Aeschylus. The recognition of Orestes by Electra is managed with wide differences in the three tragedians—a fact too well known to need citation; but I may remark that his recognition by his old tutor through a scar on the eyebrow, received when young in the pursuit of a deer,[2] seems to me copied from the recognition of Odysseus by his old nurse through a scar on the knee, received when young in the hunt of a boar.[3] The very points on which Aeschylus builds the recognition—the lock of hair, the footprints commensurate, and the dress made by Electra herself—are, it will be remembered, those selected by Euripides for critical disparagement.[4] In Euripides, moreover, Electra has been sought in marriage by Castor,[5] and Clytaemnestra has borne children to Aegisthus,[6] of which facts, I believe, there is no other trace extant in the Greek drama.

But the gravest of all inconsistencies are to be found in Euripides as compared with himself. The *finale* of the *Iphig. in Aul.* is believed to have been recast to make way for the rescue of the heroine;[7] who is spirited away by

[1] ἀδελφόν τ' οὐκ ἀνειλόμην χεροῖν,
ὃς νῦν ὄλωλεν, οὐ κασιγνήτῃ στόμα
συνῆψ', Eurip. *Iphig. in Taur.* 373-5.
Here κασιγνήτῃ means of course Electra only. But in Eurip. *Or.* 23 Agamemnon's daughters are given as Χρυσόθεμις Ἰφιγένειά τ' Ηλέκτρα τ' ἐγώ. Thus family details vary at the poet's convenience.

[2] οὐλὴν παρ' ὀφρύν, ἣν ποτ' ἐν πατρὸς δόμοις
νεβρὸν διώκων σοῦ μέθ' ἡμάχθη πεσών. Eurip. *El.* 573-4.

[3] See Hom. *Od.* XIX 392 foll.

[4] Eurip. *El.* 524-46.

[5] ἀναίνομαι δὲ Κάστορ', ᾧ πρὶν εἰς θεοὺς
ἐλθεῖν ἔμ' ἐμνήστευον, οὖσαν ἐγγενῆ Eurip. *El.* 311-2.

[6] τεκοῦσα δ' ἄλλους παῖδας Αἰγίσθῳ πάρα *Ib.* 62.

[7] Thus all following the inquiry of Clytaemnestra, Eurip. *Iphig in Aul.* 1536, μὴ μέλλε τοίνυν ἀλλὰ φράζ' ὅσον τάχος, is by Nauck and, I believe, by most recent editors printed in brackets.

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Artemis to Tauri. But in the *Iphig. in Taur.* her father is spoken of as having held the knife at her throat, whereas in the *Iphig. in Aul.* it is the priest who all but consummates the slaughter.[1] In the *Iphig. in Aul.* Clytaemnestra is made aware that her daughter is in fact rescued; but in the *Electra* she speaks of her as though in fact slain, and that by Agamemnon's own hand, and thus justifies her own assassination of him.[2]

In the *finale* of Euripides' *Electra* all seems arranged to end happily, by appointment of the Dioscuri, who appear *ex machina* for that purpose; and such a settlement through such interposition should be deemed final. There Orestes is bidden to give Electra to Pylades in marriage, and does so—to avoid Argos and repair to Athens, with a warning that the Eumenides will pursue him; while a happy issue to his Areopagitic trial is sketched in terms closely reflecting the *finale* of the Eumenides of Aeschylus. He is then to found an eponymous city in Arcadia, and after the funeral rites have been paid to Aegisthus and Clytaemnestra, is apparently to end his days in peace.[3]

[1] *οὖ μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι*
ἔσφαζον, ἱερεὺς δ' ἦν ὁ γεννήσας πατήρ. Eurip. *Iph. in Taur.* 359-60.
ἐγὼ μέλεος οἰδ', ὅτε φάσγανον δέρᾳ θῆκέ μοι μελεόφρων πατήρ. *Ib.* 853-4; whereas in the *Iphig. in Aul.* Agamemnon hides his head in his robe and turns away in sorrow, as in the famous sculpture by Timanthes,
ἀπεστέναζε κἄμπαλιν στρέψας κάρα
δάκρυα προῆγεν ὀμμάτων πέπλον προθείς. Eurip. *Iphig. in Aul.* 1549-50; further we read,
ἱερεὺς δὲ φάσγανον λαβὼν ἐπεύξατο
λαιμόν τ' ἐπεσκοπεῖθ', ἵνα πλήξειεν ἄν. *Ib.* 1578-9.
It should be added that *χειρούμενοι supr.* from the later play ill accords with the heroine's self-surrender in the earlier, who stipulates there that no touch shall be laid upon her.
πρὸς ταῦτα μὴ ψαύσῃ τις Ἀργείων ἐμοῦ·
σιγῇ παρέξω γὰρ δέρην εὐκαρδίως. *Ib.* 1559-60.

[2] Compare the passages, in all of which the speaker is Clytaemnestra,
ὦ παῖ, θεῶν τοῦ κλέμμα γεγόνας; πῶς σε προσείπω κ.τ.λ. *Ib.* 1615-6.
ἔνθ' ὑπερτείνας πυρᾶς
λευκὴν διήμησ' Ἰφιγόνης παρηίδα. Eurip. *El.* 1022-3.
εἶτα τὸν μὲν οὐ θανεῖν
κτείνοντα χρῆν τἄμ'; *Ib.* 1044-5.
Add that, in the *Iphig. in Taur.* 783-6, Iphigenia is bent on sending home to Argos, *as news*, the fact that she was rescued from actual sacrifice by the substitution of the animal, *λέγ' οὕνεκ' ἔλαφον ἀντιδοῦσα, κ.τ.λ.*

[3] The speech giving these directions closes as follows:
πεπρωμένην γὰρ μοῖραν ἐκπλήσας φόνου
εὐδαιμονήσεις τῶνδ' ἀπαλλαχθεὶς πόνων. Eurip. *El.* 1290-1.

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In the same poet's *Orestes* all this is upset.[1] Orestes is there in Argos, which in the *Electra* he is forbidden to enter.[2] Helen, newly returned, shrinks from being stoned in a popular outbreak for her crimes;[3] whereas in the *Electra* her criminality is rejected—she never eloped to Troy, but was in Egypt with Proteus,[4] as in Eurip. *Helena*. Her apotheosis is duly proclaimed by the *Deus ex machina*—Apollo this time[5]—in the *finale*, although in the prologue she was spoken of as *τὴν θεοῖς στυγουμένην*.[6] Apollo, further, repeats the charge given to Orestes in the *Electra*, to found the Oresteum[7] among the Arcadians; but he is not till the end of a year to repair to Athens[8] and take his trial, which from the stand-point of the *Electra* is to take place at once. He is then to marry Hermione,[9] "whom," it is added emphatically, "Neoptolemus shall never wed." He is again bidden to bestow Electra on Pylades,[10] which he has already done at the close of the *Electra*.[11]

We turn to the same poet's *Andromache*, and we find this nuptial arrangement for Orestes again not merely upset, but reversed. *There* Hermione appears as the wife of Neoptolemus,[12] whom in the *Orestes* she was "never to wed"; while Orestes explains that, although Menelaus had bestowed her upon him before reaching Troy, that match had been set aside with his own consent, owing to the evil doom which matricide had entailed upon him;[13] thus entirely annulling the divine appointment, made subsequently to that matricide, as we have seen, at the close of

[1] Eurip. *Or.* 35-7.
[2] *σὺ δ' Ἄργος ἔκλιπ'· οὐ γὰρ ἔστι σοι πόλις*
τήνδ' ἐμβατεύειν. Eurip. *El.* 1250-1.
[3] Eurip. *Or.* 57-9.
[4] Eurip. *El.* 1280-1.
[5] Eurip. *Or.* 1635-7.
[6] *Ib.* 19.
[7] *Ib.* 1645-50; cf. Eurip. *El.* 1254.
ἐλθὼν δ' Ἀθήνας Παλλάδος σεμνὸν βρέτας
πρόσπτυξον κ. τ. λ., and 1289,
χώρει πρὸς οἶκον Κεκροπίας εὐδαίμονα.
[8] To the above may be added the first marriage of Clytaemnestra to Tantalus (son of Thyestes or Broteas), Eurip. *Iph. in Aul.* 1150, of which the poet elsewhere seems to know nothing; *Or.* 20-1. But cf. Pausan. II 18. 2, and 22. 4.
[9] Eurip. *Or.* 1653-6.
[10] *Ib.* 1658-9; cf. Eurip. *El.* 1340-1.
[11] *Πυλάδη, χαίρων ἴθι, νυμφεύου*
δέμας Ἠλέκτρας.
[12] Eurip. *Androm.* 29-31, 157-9.
[13] *Ib.* 967-77.

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the *Orestes*. In that play Neoptolemus is to die "by a Delphic sword."[1] Here he is indeed stabbed at Delphi,[2] not however mortally, but is mobbed to death by the populace.[3] Further, at the close of the *Electra*, the Eumenides were to retire[4] discomfited by the verdict of the Areopagus. In the *Iphig. in Taur.* this again is upset; they fall to variance on the issue, one section accepting, the other rejecting the satisfaction, and this latter continuing the persecution of Orestes; who must now further propitiate them by fetching to Athens the image of the Tauric Artemis.[5] The poet needs a *motif* for this new adventure of the *Iphig. in Taur.*, and he finds it by knocking to pieces the previously arranged *finale*. *Diruit, aedificat, mutat quadrata rotundis.*

Thus it is abundantly evident that Euripides forgot his own tragic themes as often as was convenient. The elder tragedians *may* have been equally fickle. We have merely no adequate material from which to judge. There are traces of similar inconsistency among the older Epic plots so far as known, but the material again is scanty. One would almost suppose from Mr. Paley's argument that the Cyclics, Pindar and the tragedians, with the vase-painters to boot, all supported each other in taking one common basis of heroic legend, whether of

> Thebes, or Pelops' line,
> Or the tale of Troy divine;

and that "our Homer" stood in isolated contradiction to their *consensus*. Even, if it were so, this of itself would prove nothing at all of the priority or posteriority of him or them. But it is not so, nor anything like it. Heroic legend in its details was perfectly plastic matter down to the time of Euripides inclusively; and it follows that to found on the non-resemblance to our Homer of Tragic plots from the *Troica*, where those plots involve Homeric events or characters, an argument against the existence of

[1] Eurip. *Or.* 1656-7. [2] Eurip. *Androm.* 1115-20. [3] *Ib.* 1129-31.
[4] δειναὶ μὲν οὖν θεαί, τῷδ' ἔχει πεπλῃγμέναι,
πάγον παρ' αὐτὸν χάσμα δύσονται χθονός. Eurip. *El.* 1270-1.
[5] Eurip. *Iphig. in Taur.* 968-78.

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our Homer at any particular period of the Tragic drama, is wholly illusory. Why should not Euripides turn his back upon "our Homer," when he so readily turns his back upon himself?

Of the so-called Cyclics, however, a few fragments, about sixty-six lines in all, survive. Mr. Paley's argument appears to assume, certainly if logically stated with completeness would postulate, that the "Cyclics" were exempt from that "alteration and remodelling by the rhapsodists of the later period," of which he complains in the case of our Homeric poems. I mantain that the contrary is manifest; that those fragments bear on the face of them abundant traces of similar manipulation, that they violate the *F*, where scansion admits of our testing it, nearly as often as they observe it, and that they are as full of the scraps of epic commonplace and of rhapsodic tagging as a bird is of feathers. Several passages are little else than a cento of patches from our present Homeric text. I will take them as they are commonly printed in the *ἀποσπάσματα ἐπῶν* at the end of the minor "Homeric" poems.

I. *Margites.* 1, *πόλλ' ἠπίστατο Ϝέργα*, *F* kept. 4, *θεράπων καὶ (F)ἑκηβόλου Ἀπόλλωνος*, *F* lost.

II. *Thebaid.* 1, *ἔνθεν (F)ἄνακτες*, *F* lost. 6, *δέπας (F)ἡδέος Ϝοίνου*, *F* lost in *ἡδέος*, but might be retained in *Ϝοίνου* by scanning *ἡδε͞ος* spondaically. 8, *μέγα Ϝοι κακὸν ἔμπεσε θυμῷ*, *F* kept.

III. *Cypria.* 3, *Ζεὺς δὲ Ϝιδὼν ἐλέησε*, *F* kept. 5, *μεγάλην ἔριν (F)Ἰλιακοῖο*, *F* lost.

IV. *Little Iliad.* 18, *Ἕκτορος ἦν τέ Ϝοι αὐτῷ*, *F* kept. There are some half dozen other lines where the metre affords no test, owing to accidents of position.[1]

As regards the phraseology, the following tags of Homeric diction will be recognized as familiar:—*δέπας ἡδέος οἴνου*,[2]

[1] Such is really *γῆρας ἀποξύσασ' (F)εἰδυίῃσι πραπίδεσσιν*. *Nosti*, 2. where we might easily, as do often recent editors in our Homer, read *ἀποξύσασα Ϝιδυίῃσι*. Again, in the *ἕδηλα ἔπη*, 1, *ὡς ὁπότ' ἀσπάσιῶν ἔαρ ἦλυθε βουσὶν ἔλιξιν*, the *ictus* would easily allow *ἀσπάσιόν* before *ἔαρ*; we cannot therefore be sure that *Ϝέαρ* was intended; and so of course with *βουσὶ(ν) (F)ἔλιξιν*. These therefore are not reckoned *pro* or *con*.

[2] Hom. *Od.* III 51.

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already cited, *ἑκηβόλου Ἀπόλλωνος*,[1] *παρέθηκε τράπεζαν*,[2] *αὐτὰρ ἔπειτα*,[3] (verse-ending), *πόλεμοί τε μάχαι τε*,[4] *εἶπέ τε μῦθον*,[5] *καὶ ἄλλοις ἀθανάτοισιν*,[6] *Ἄϊδος εἴσω*,[7] *ἀνδρῶν ὁπλοτέρων*,[8] *Διὸς δ' ἐτελείετο βουλή*,[9] *ποσὶν ταχέεσσι πεποιθώς*,[10] *Κάστορά θ' ἱππόδαμον καὶ . . . . Πολυδεύκεα*,[11] *κλυτόπωλον* (verse-ending),[12] *πολλὰ πάθον*,[13] *Δαναοὶ θεράποντες Ἄρηος*,[14] *δηιότητος*[15] (verse-ending), *οὐ κατὰ κόσμον ἔειπες*.[16] We find a *πόρκης χρύσεος* in two places of the Iliad.[17] In *Ἀχιλλῆος μεγαθύμου*,[18] *φαίδιμος υἱός*,[19] *κοιλὰς ἐπὶ νῆας*,[20] we have well-worn Homeric phrases. For *ἐκ κόλπου ἐϋπλοκάμοιο τιθήνης*, cf. *πρὸς κόλπον ἐϋζώνοιο τιθήνης*,[21] *ἐϋπλόκαμος* itself being equally of Homeric currency.[22] In the *ῥίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ* of Homer,[23] the last word alone is replaced by *πύργου*. Similarly, *τὸν δὲ πεσόντα ἔλλαβε· πορφύρεος θάνατος καὶ μοῖρα κραταιή* is Homeric *verbatim* except *πεσόντα* alone.[24] Again, *ἠΰζωνον παράκοιτιν*,[25] *ἀριστῆες παναχαιῶν*,[26] *ἐν νηυσὶν . . . . ποντοπόροισιν*,[27] *ἔξοχον ἄλλων*[28] are purely Homeric. With *φέρε Σκύρον δὲ θύελλα* cf. *φέρε πόντον δὲ θύελλα*.[29] With *θῆκε φίλον κόρον ἡβώοντα, γῆρας ἀποξύσασα*, cf. *γῆρας ἀποξύσας θήσειν*[30] *νέον ἡβώοντα*. With *ἀελλοπόδων*, epithet of *ἵππων*, cf. *ἀελλόπος* epithet of Iris.[31] And, again, *εἰδυίῃσι* (or *Fιδυίῃσι*) *πραπίδεσσιν*,[32] *φάρμακα πόλλ'*,[33] *βουσὶν ἕλιξιν*,[34] and *ἀτειρέϊ χαλκῷ*[35] are Homer's to the letter.

Now with these samples before us—all in the compass of sixty-six lines—can we suppose that "Cyclic" diction would have eschewed any of these abnormal uses, or words late

[1] Hom. *Il.* I 14 *et al.*
[2] *Od.* V 92 *et al.*
[3] *Il.* III 273 *et passim.*
[4] *Il.* I 177 *et al.*
[5] *Od.* V 338 *et al.*
[6] *Il.* II 49 *et al.*
[7] *Od.* XI 627.
[8] *Il.* III 108.
[9] *Il.* I 5 *et al.*
[10] Cf. *ποσὶν ταχέεσσι διώκων, . . . κεις, . . . κει* (four times in *Il.*).
[11] *Il.* III 237 *et al.*
[12] *Il.* V 654 *et al.*
[13] Cf. *πολλὰ παθόντ'*, *Od.* II 174; *πολλὰ παθών*, *Il.* XXI 82 *et al.*
[14] *Il.* II 110 *et al.*
[15] *Il.* V 348 *et al.*
[16] Cf. *εἰπὼν οὐ κατὰ κόσμον*, *Od.* VIII 179, *ἐπεὶ σύ περ οὐ κατὰ κόσμον αἰτίζεις*, *Od.* XX 181-2.
[17] *Il.* VI 320, VIII 495.
[18] *Il.* XX 498 *et al.*
[19] *Il.* VI 144 *et passim.*
[20] *Il.* V 26 *et al.*
[21] *Il.* VI 467.
[22] *Od.* VI 135 *et al.*
[23] *Il.* I 591.
[24] *Il.* V 83, XVI 334.
[25] *Il.* IX 590.
[26] *Il.* VII 73 *et al.*
[27] *Il.* XIII 628.
[28] *Il.* VI 194 *et al.*
[29] *Od.* X 48.
[30] *Il.* IX 446.
[31] *Il.* VIII 409 *et al.*
[32] *Il.* I 608.
[33] *Od.* IV 230.
[34] *Il.* XIII 293.
[35] *Il.* XVIII 474 *et al.*

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picked up, which Mr. Paley finds so abundant in "our Homer." As the lifetime of the Cyclics was (I believe) shorter, and their popularity during a large part of it less hearty than those of our Iliad and Odyssey, they might possibly have exhibited the same peculiarities to a proportionably smaller extent. I believe that "our Homer" had an earlier launch, and enjoyed, as the stream grew broader, a fuller swing of the current, while the "Cyclics" dropped into the slack-water near the banks. But through the rhapsodists and diaskeuasts of the Solonian, Marathonian, Periclean, Platonic and Alexandrine periods, they must, all or most of them, have successively past. There can have been no influences at work upon "our Homer," from which the *Little Iliad* and the *Cypria* could have been exempt. Greater attrition of popularity, more tinkering and tampering, more rhetorical flourish of diction, our Homer may possibly have suffered, although the fragments which I have been examining do not suggest it; but what foundation is there in any or all of these for any argument about comparative dates of origin? As well reckon the age of the oak, not by the rings in the trunk, but by the toadstools which cluster at the base.

Mr. Paley rests his view of the late origin of "our Homer" on the fact of its including "brief allusions to" or epitomes of other and therefore older lays; and has dwelt on the *Argonautica* in particular as the supposed source of some of those in the Odyssey. It is from his point of view therefore a somewhat striking fact that, scanty as is the measure of the "Cyclic" fragments, it contains a sample of this which Mr. Paley imputes as a special and suspicious feature to "our Homer." The surviving fragment of the *Νόστοι* is a brief epitome of the tale of Aeson's youth renewed in Medea's caldron, and belongs therefore to the same *Argonautica*.[1] The legend of the Argo lies further

[1] It is as follows:

αὐτίκα δ' Αἴσονα θῆκε φίλον κόρον ἡβώοντα,
γῆρας ἀποξύσασ' εἰδυίῃσι πραπίδεσσιν,
φάρμακα πόλλ' ἔψουσ' ἐνὶ χρυσείοισι λέβησιν.

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back in mythology than the tale of Troy, and was therefore probably the subject of earlier ballads. But this fact has no tendency even to prove an actual date for our Odyssey. Would any one, from the "brief allusions" to the story of Antenor's migration to the Adriatic coast which Virgil contains, infer the existence of an older epic having that for its subject?

Mr. Paley assumes that Virgil also followed the "Cyclics." Perhaps he does. At any rate, the same general story passed through Cyclic hands. But "Cyclics" must have differed; since a surviving fragment of the *Little Iliad*, 20–22, stating that Neoptolemus had assigned to him Aeneas, as a prisoner, a *γέρας ἔξοχον ἄλλων*, and took him away on board his ship, contradicts the entire Aeneid as completely as in three lines it is possible to do.[1]

Further, the fragment of the *Cypria* contains a geographical term which stamps it as post-Homeric. It is *νῆσον Πέλοπος*, the "Peloponnese" of the historic period,[2] found as *Πελοπόννησον* in Hy. Apoll. Pyth. 252, 254,[3] but in Sophocl. Oed. Col. 697 as here.[4] Not only is there no Island of Pelops in "our Homer," but the title is flatly opposed to the idea which governs his geographical descriptions. The Homeric *νῆσος* is always one which can be seen at a glance to be such.[5] Thus Crete is no *νῆσος*, but a *γαῖα*,[6] and Scherie, which under the conditions of heroic geography represents our Corfu, is a *γαῖα* likewise.[7] Again,

[1] The passage is,

αὐτόν τ' Ἀγχίσαο γόνον κλυτὸν ἱπποδάμοιο,
Αἰνείαν, ἐν νήυσιν ἐβήσατο ποντοπόροισιν,
ἐκ πάντων Δαναῶν ἀγέμεν γέρας ἔξοχον ἄλλων.

Here the subject is *Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός*, found in a previous line of the same context.

[2] *ἀκρότατον δ' ἀναβὰς διεδέρκετο νῆσον ἅπασαν*
Ταντα̃λίδου Πέλοπος. Cypria fragm. 12-3.

[3] *ἀλλ' ὅτε δὴ Πελοπόννησον περινίσσετο πᾶσαν.*
ὅς τε διὲκ Πελοπόννησον πίειραν ἐέργει.

[4] *ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος.*

[5] Cf. the fixed epithet *εὐδείελος* for an island in Homer, which seems to mean, "catching the sun well," *i.e.* on most of its sides.

[6] *Κρήτη τις γαῖ' ἔστι μέσῳ ἐνὶ οἴνοπι πόντῳ, Od.* XIX 172.

[7] *γαίης Φαιήκων, Od.* V 280, 345, and *Σχερίην ἐρίβωλον ἵκοιτο Φαιήκων ἐς γαῖαν, ib.* 34-5.

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we have a Pelops in the Iliad and a Tantalus in the Odyssey, but to affiliate one to the other is a step beyond both poems. If any suggestion of Pelops' origin is traceable in the Iliad, he is the son of a god.[1]

Mr. Paley asks, "If these men (the τέκτονες ἄνδρες of Pind. P. III 112) had a written Iliad the same as ours, in what sense could they be compared to builders or carpenters, and be said ἄρμοσαι ἔπη?" There seems to me to lurk here an undue assumption that written copies were deemed authoritative from the earliest or a very early period of their existence. I long ago (Preface to Odyssey, vol. I pp. xiii–xiv) stated[2] my own view that they probably arose as mere aids, perhaps furtive aids, to the memory of the rhapsodists. But while the rhapsodists continued real artists, they would not hesitate to recombine and rearrange *pro re nata* the members of Epic song; and to alter them, if, as is likely, they had long taken that liberty, in spite of written copies existing. And if any one supposes that just the same liberties were not taken with the "Cyclics," I cannot agree with him. Mr. Paley proceeds in effect to answer his own question very much as I should answer it. But I conceive his error to lie in founding thereupon an argument against the existence of a written text. The rhapsodists no doubt carried on their trade as long as they could find a public. We know that in Plato's time they were still extant, although comparatively discredited in the

[1] See the passage known as the σκήπτρου παράδοσις, *Il.* II 103-5.

[2] I there said, "It might early be discovered that written copies, used by a prompter, would be a great assistance to rhapsodists highly gifted in other respects, but whose memory was treacherous; or that if public feeling was against this use of them, the memory might by their aid be better fortified beforehand. MSS. would also be very useful in teaching other rhapsodists. In such a way it seems likely that the habit of copying crept in, but it was doubtless for a long while a πάρεργον merely, having no public importance and carrying no authority." I have further (Preface to vol. II pp. lxxviii foll.) shown reasons why a great want of fixity probably prevailed in the Homeric poems in their earlier forms, and a great want of discretion in their earlier critics; and have urged that, "The force of the argument that, because we do not find in our Homer all that early authors cite under his name, therefore our Homer is of later date than those authors, is wholly removed by the reflection, that the early critics must probably have found a mass of interpolations which they summarily removed, possibly with the sacrifice of some genuine passages. Those early authors may have erred in citing them as Homeric, or Zenodotus in rejecting them as non-Homeric. But this simply leaves the question where it was."

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circle of higher education. Yet I should judge that, even then, when written texts unquestionably existed, they had not lost their hold on the average Athenian mind, and that the process described as ἄρμοσαι ἔπη was not extinct. I think, however, that the argument presses the etymological sense of τέκτονες unduly. In Pind. Nem. III 5, 6 we have μελιγαρύων τέκτονες κώμων νεανίαι, where the sense perhaps is simply "composers," without reference to the tooling, as I may call it, of earlier matter. And though there existed "a written Iliad," the legendary matter was still *publici iuris*, and any one might try his hand upon it, just as successive dramatists tried their hands on the Pelopid, Theban, Trojan, Mysian, and other famous legends. The notion of a written copy fixing a text and governing the vocal freedom of rhapsodists, came in probably very much later than the practice of transcribing. The τέκτων to whom Pindar alludes, whether epic or lyric, may have aimed at and realized originality of treatment, as completely as did Euripides, when he composed on a dramatic theme which every great predecessor from Thespis downward had handled before him. If this process of rehabilitating hackneyed legends thus obtained in the drama, why should we hesitate to admit it in the epic style? The fact that epos had flourished unwritten for centuries, whereas at a comparatively early stage of dramatic development the resources of writing intervened, would tend to strengthen the traditions of independence amongst the rhapsodists, and make them rebel against bondage to a *litera scripta*. The Greek world may have been full of Iliads and Odysseys, and the survival of one of each at last be due to the force of "natural selection."

Mr. Paley speaks, p. 9, of "mistakes in the meaning of very ancient words." Why should there not have been, under the influences which I have supposed prevalent from the Solonian to the Alexandrian period? Could any popular epic have escaped textual tamperings involving such mistakes? Must not the "Cyclics," if we had them, in proportion as they possessed any real antiquity and any

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high popularity, have shown the same features? I think it will be found that by far the larger portion of the "mistakes" alleged occur in the speeches and similes, which are those portions on which a rhapsodist would most congenially work; no small proportion of them occur in single lines which admit of easy detatchment without sacrifice of context.

"The arrangement in twenty-four books . . . . according to the later Greek alphabet is," Mr. Paley urges, "enough to show a late recension." Who doubts it? That has been generally ascribed to the Alexandrines, who are also probably credited with the division of Thucydides' history into books and chapters. But is it not amazing that such a remark should find place in an argument about the date of the poems? Would any one think of referring to the division into chapters and verses, as bearing on the question of the date of the compositions of the Pentateuch and the Gospels?

It is urged as a suspicious fact that the opening passage of the Odyssey contains an "allusion to the Return of the heroes," as known, and "anticipates the story of the Oxen of the Sun and the Cyclops." Mr. Paley urges, "it could not do this unless the adventures of Ulysses had been previously known in another form." The Odyssey certainly presupposes the Iliad, or *an* Iliad, and, given an Iliad, the return of those who were not killed there, as they did not go thither to settle, may surely be presumed. The anticipation in question merely shows the author as having some objective grasp of his subject as a whole, any part of which may be allusively used to add interest to another part. Mr. Paley mentions repeatedly the spurious line, Od. i. 10, *τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν*. It is a purely superfluous tag of some later rhapsodist who wished to enter into partnership with the poet, *καὶ ἡμῖν* meaning himself and his brethren. It repeats needlessly the poet's own invocation of the opening line, and encumbers the context.

As regards "the same stories told with variations of

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different characters" (p. 10), all that the context proves is that certain sea-gods were commonly reputed oracular and capable of transformation. But the prophecy of Nereus to Paris (Hor. Carm. 1 15, 5) which Mr. Paley ascribes to the *Cypria*, is of a wholly different tenor to that of Proteus to Menelaüs in Od. IV, the greater part of which is no prediction at all, but a narrative of past events. The close resemblance of the transformations of Proteus to those of Thetis prove nothing about the date of either. Why is the latter "the older tale"? We have the funeral games of Achilles summarized in Od. XXIV, although I believe that to be no genuine Homeric product. We have the same reproduced at length by Q. Smyrnaeus, which is a purely feeble imitation of Iliad XXIII, a tasteless *réchauffée*, out of which everything picturesque and characteristic has evaporated in the cookery.

Mr. Paley thinks "Circe and Calypso little more than *replicas* of the same character, that of the fascinating sorceress." Calypso is no sorceress; and the hero is so far from being "fascinated," that he is described as sick of her society, and only bound to her by the physical impossibility of getting away. She embodies only the negative idea of remoteness and the absence of communications, to which Alexander Selkirk is the modern parallel. Circe on the contrary beguiles him of his appointed task for a whole year, besides starting him on a new errand to consult Teiresias in the Shades. A branch of the Solar myth in its Egyptian form appears to be the most probable origin as yet suggested for Circe.[1] Her original function connects

[1] "The Egyptians supposed him (the Sun) to be conveyed in a boat along a subterranean river, and to encounter on the way a series of adventures, etc., warded off or surmounted by the aid of certain supernatural beings. In the Tableau before us he has reached a bend of the river in which a malignant serpent called Apophis resides; this monster has sinister designs upon the solar bark and its occupants; but a benevolent enchantress called in the inscription Serk or Circe gets him into her power. . . . . The identity of the Egyptian goddess Serke with the Greek Κίρκη . . . . is confirmed by Homer's statement that the latter was the daughter of the Sun; now Serke was daughter of Ra the Sun. . . . . The fact that she is leading the monster with her sash a pleased and willing captive implies witchcraft. She has cast some spell upon him."—*Nile Gleanings*, p. 262-3, and Plate XXIV.

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her with the *Inferno*, to which she acts in the Odyssey as guiding by information merely. The transformation of the comrades has a similar relation to the state after death."[1] It is remarkable that to her the hero returns and reports his errand to the Shades. Her connexion with the world unseen is the ultimate basis of her character and special potency. She is essentially a Hecate exhaled from infernal gloom, but the magic halo with which the poet invests her robs her image of all repulsiveness.

Mr. Paley thinks that "the hypothesis (of the late origin of the present Iliad and Odyssey) is established by cumulative and presumptive proof of the highest kind that is attainable." He adds, "no proofs to the contrary exist." I think the proofs which refute him are contained in the poems themselves. The simplicity of their myths, the primitive naturalness of their manners, the perfect human level of their deities, their crude ethnological elements, the infantile ignorance of their geography, all confirm one another, and cumulate "proofs" against him. But beyond this, so far as his argument proves anything, it proves too much. "A large number of Homeric words," he says, "more or less peculiar in character, are common to Homer and the Alexandrine poets and especially to Nicander of Colophon." These he inclines to view as "a recent accretion to and enlargement of the ancient epic." Be it so. If then, down to the Alexandrine διορθωταί, "tamperings with the Homeric vocabulary continued without impairing the substantial identity of the present poems with their form as known to Plato, why should not a similar tampering by successive ages of rhapsodists have gone on for centuries, affecting the *Corpus Homericum* in the details of language and versification, touching up the oratory and similes, incorporating here and there a legend of Heracles and the Dioscuri, but leaving the bulk of the poems unaffected? Our stage managers of the eighteenth century—notably Garrick, who wrote a dying speech for Richard III.—

[1] "Damned souls are represented in the shape of swine" in the Egyptian Hades.—*Ib.* p. 259.

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tampered even so with the text of Shakespeare, in spite of the printed record, for popular reasons precisely similar to those which I suppose to have actuated the rhapsodists.

I think, however, Mr. Paley is sometimes needlessly suspicious. He suspects *ἄειρε* in Il. VI 264. No word it seems to me could be more natural—the cup being supposed a large and massive one. So it is found at XI 637, of Nestor's huge goblet, which, when filled, *ὁ γέρων ἀμόγητι ἄειρεν.*

He suspects *γυιώσω* in Il. VIII 402. I would remark that *γυιός*, lame (p. 12, note 4), is no mere invention of Hesychius, as Liddell and Scott cite Callimachus and Lycophron, late, no doubt, but genuine authors, as so using it. Bergk has received it, p. 795, from Salmasius' conjecture in a fragment 6 of Herodas, *ἐγὼ δ' ἀδραίνω γυιὸς ὥν· το γὰρ γῆρας ἡμέας καθέλκει.* It derives moreover some support from *ἀμφι-γυήεις*, "lame on both limbs," which has all the air of a genuine remnant of ancient mythology. But, leaving *γυιός* out of view, *γυιόω* might well mean "to reduce to *γυῖα*," or component parts, by separation, just as "to limb" means in English "to dismember"; comp. the *αὐτό-γυον*, "of one piece," epithet of the Hesiodic plough.[1] But the line in which *γυιώσω* stands might by altering a particle be easily spared. It occurs, as usual, in a speech.[2]

Mr. Paley censures *ὄχ' ἄριστος* as "absurd." We have *ὀχυρός*, which Curtius deduces from the simple root *ἐχ-*,[3] and which acquires the intensative sense of "holding firmly or securely,"[4] why may not a similar intensative sense be allowed to *ὄχα*? "In Il. XIX 80 *ὑββάλλειν* seems to me," says Mr. Paley, an "affected archaism" (p. 12, n. 5). A

[1] *αὐτόγυον καὶ πηκτόν*, Hes. *Opp. et D.* 433.

[2] The threat of Zeus to the refractory goddesses, *Il.* VIII 401-3.

ὧδε γὰρ ἐξερέω τὸ δὲ καὶ τετελεσμένον ἔσται
[γυιώσω μέν σφωιν ὑφ' ἅρμασιν ὠκέας ἵππους]
αὐτὰς δ' ἐκ δίφρου βαλέω κατά θ' ἅρματα ἄξω.

Omit δ' or change it to τ' in the last line and the second might be dropped.

[3] Curtius, *Grundzüge der Gr. Etym.* § 170.

[4] Hesiod. *Opp. et D.* 429 *βουσὶν ἀροῦν ὀχυρώτατός ἐστιν.* I may add that *ἐξ ἄλλων* in *Il.* XXI 370, means plainly *ἔξοχον ἄλλων*. This looks as if *either* part of the compound *ἔξ-οχος* might stand alone for the whole.

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law of Solon is cited that rhapsodists should recite *ἐξ ὑποβολῆς*,[1] and Dieuchides,[2] who reports this, gives a paraphrase of it, "that the next should take it up where the previous reciter left it." From his thus giving a paraphrase, it seems to me likely that the phrase, *ἐξ ὑποβολῆς*, was archaic, probably the text of Solon's law. And if *ὑποβάλλειν* meant to "give" such a cue, and *ὑπολαμβάνειν* to "receive" it, this would account for the confusion between them which Mr. Paley alleges. At any rate this use of *ὑποβολή* goes far to confirm as really archaic the sense of "interrupt" for *ὑβ-βάλλειν*. For the form cf. *ἀπτέμψει* Od. xv 83.

ζωρότερον πιεῖν is similarly censured as "open to suspicion," with an insinuation of "Alexandrine" origin. Has Mr. Paley overlooked Herodot. vi 84, *ὅταν ζωρότερον βούλωνται πιέειν*, or is Herodotus also "open to suspicion" similarly?

τὸ κρήγυον (*F*)*εἶπας* (p. 13). We might easily read *τὰ κρήγυα*[3] as in *αἴσιμα παρειπών*, *ἀνεμώλια βάζειν* and the like.

As regards *νέποδες*, it seems to me that Theocritus mistook the meaning, perhaps he knew the Latin *nepotes* and his Sicilian Greek was influenced by it. It seems to me *νε(F)-ποδ-* is the etym. = "swim-foot," a proper epithet for *amphibia*, such as seals (*φῶκαι νέποδες καλῆς ἁλοσύδνης*, Od. iv 404[4]).

On *σιφλώσειε* (Il. xiv 142) I will pronounce no opinion. The line is another of those which would not be missed. In fact it only stands parenthetically,[5] of course in a speech.

[1] Hermann, *Opusc.* p. 311, thought this "*ἐξ ὑποβολῆς ῥαψωδεῖσθαι*" meant to be recited with a prompter's aid. I prefer the meaning, that each should in turn receive and give his cue from and to the next—orderly recitation in fact; see the next note.

[2] Apud. Diog. Laert. ii 57, *τὰ Ὁμήρου ἐξ ὑποβολῆς γέγραφε ῥαψωδεῖσθαι, οἷον ὅπου ὁ πρῶτος ἔληξεν, ἐκεῖθεν ἄρχεσθαι τὸν ἐχόμενον.*

[3] Buttmann doubtfully inclined to deduce it from *χρή*, as *χρήσιμος* (*Lexil.* 74, 2). I incline to regard it as a compound of *χρα-* in sense of "touch," and *-γνον* as in *αὐτό-γνον*, Hesiod. *Opp. et D.* Thus "touch the limb," *i.e.* "hand;" cf. the Lat. *mancipium*, a phrase of conveyance. Cf. Herodas (ap. Bergk. p. 795) 4, 3, *γυναικός ἐστι κρηγύης φέρειν πάντα.* Herodas was perhaps contemporary with Xenophon; see *Hellenic.* iii 4, 1. Buttmann cites it as found in Hippocrates.

[4] Or possibly it was originally *νεϝάδες* here, from root *νεF-*, and has undergone Alexandrine corruption; cf. *νηΐδες*. [The fact of *νεπόδες* being = *nepotes* need throw no doubt on its antiquity. *Ed.*]

[5] It contains a mere imprecation on Achilles. The context is

ἐπεὶ οὐ οἱ (Ἀχιλῆι) ἔνι φρένες οὐδ' ἠβαιαί.
[ἀλλ' ὃ μὲν ὣς ἀπόλοιτο, θεὸς δέ ἑ σιφλώσειεν.]
σοὶ δ' οὔ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,

where *σοὶ* is Agamemnon.

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ἥμονες ἄνδρες, iaculatores (*Il.* xxiii 886). Why is *ἥμων* etymologically worse than *μνήμων* or *στήμων*, *δαήμων* or *ἀπήμων* (Hes. Opp. et D. 811, has *παναπήμων*) or the nom. prop. *Αἴμων*, or *ἐλε-ήμων*? It is, however, possible, as Hom. uses *ἀφήτορος*, gen., for "shooter" in Il. ix 404,[1] that an older word *ἥτορες* may have been displaced.

ἀλλοῖος, *γενναῖος*, *γνώριμος*, *πεμπταῖος*, *ὑγιής*, *ἀληθής*, "honest," are censured, as "belonging rather to the Pindaric or Tragic than to the ancient Epic era." One hardly knows what test to propound to so scrupulous a purist. Some, however, may be content with finding *ἀλλοῖος* twice in Hesiod,[2] and *γενναῖος* in a fragment of Archilochus.[3] *γνώριμος* is possibly a late word. The verb *γνωρ-ίζω* points to an adj. of earlier form, *γνω-ρός*, on which *γνώρ-ιμος* was a subsequent formation. For *γνωρός* cf. the Lat. *gna-rus*. *γνώριμος* of course occurs in a speech, and, if rejected, would carry a couplet,[4] as our text stands. But it may have displaced an older word as *γείτων*. A rhapsodist who loved dactyls better than spondees would hardly stick at this.

ὑγιής occurs in Herodotus[5] and *ὑγίεια* in Simonides. Pindar has this and *ἄκος ὑγιηρόν* and *ὑγίεντα ὄλβον*.[6] Surely a word so widely diffused may claim an ancient pedigree. *ἀληθής*, "honest," occurs in a simile, Il. xii 433. May it not bear the older sense *ἀ-λαθ-*, "not concealing"? Is not this the *earliest* meaning? And therefore one which rather confirms our Homer's earliness? Cf. Pind. Ol. ii 167–8, *αὐδάσομαι ἐνόρκιον λόγον ἀλαθεῖ νόῳ*.

ἐπίτηδες. Herodotus has this and *ἐπιτήδεος*, also *ἐπιτη-*

[1] *οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει.*
Φοίβου Ἀπόλλωνος.

[2] *ἄλλοτε δ' ἀλλοῖος Ζηνὸς νόος αἰγιόχοιο, Opp. et D.* 483.
ἄλλος δ' ἀλλοίην αἶνεῖ, παῦροι δέ τ' ἴσασιν, id. 824.

[3] Fragm. 107, Bergk. p. 713, *πάρελθε, γενναῖος γὰρ εἶς.*

[4] Od. xvi 8-9, *Εὔμαι', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἑταῖρος,*
ἢ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὀλάουσιν,
ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω.
Here the first line suffices for the purpose of the narrative, the details added about the dogs not barking and the noise of footsteps, *having occurred in the narrative itself* just before, and being made up out of it.

[5] Herod. iv 76 *σῶς καὶ ὑγιής.*

[6] *ὑγίειαν ἄγων χρυσέαν, Py.* iii 131, *ὑγίεντα δ' εἴ τις ὄλβον ἄρδει, Ol.* v 55; *Nem.* iii 30.

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δεύω; Thucydides all these and ἐπιτήδευσις, also ἐπιτήδευμα;[1] while Hippocrates is cited for ἐπιτηδειότης.[2] A word with a whole family of derivatives in old Attic and Ionic should be safe from impeachment.

πεμπταῖος belongs to a family common in Herodotus. I should think the more abstract terms εἰνάς, τετράς, both well established in Hesiod,[3] might excuse it, as showing that the plasticity of language was early exercised in numerals. For the form one might refer to the old Ionic names, Ἰστιαῖος, Ἑκαταῖος.

ὁτὲ μὲν . . . ἄλλοτε δέ (also ἄλλοτε μὲν . . . ὁτὲ δή) = "At one, or some time . . . . at another."[4] This demonstrative force of ὁτέ seems to follow naturally the similar force of ὅς, ἥ, ὅ, which is no doubt older than its use as a relative, and is thus probably genuine archaic. It survived to late Attic, as did the phrase ἥ δ' ὅς. It would be strange indeed if we found such phrases *only* in late Greek.

εἰκώς.[5] Il. xxi 255, where it occurs, is to my mind a piece of rhapsodist's patchwork, to judge from the broken and jerky structure which the passage shows. It is in a simile; but the word itself seems perfectly analogous to εἰδώς. Herodotus would justify οἶκε, οἰκώς.[6]

In xviii 520 for σφισιν εἶκε read σφι ἔοικε (*Fε*Foικε).[7]

On οἱ ἀμφὶ Πρίαμον, "Priam and his suite" (Il. iii 146),

[1] Herod. iii 130, i 115, i 135; Thucyd. viii 70, ii 37, ii 36, i 138.
[2] Hippoc. *Fract.* 769.
[3] εἰνάς, *Opp. et D.* 810, 811; τετράς, *ib.* 770, 794, 798, 809, 819.
[4] *Il.* xviii 599-602, xi 566-8.
[5] The passage thus stands in *Il.* xxi 251-7,

Πηλείδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρωή,
αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,
ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·
τῷ εἰκὼς ἤιξεν· ἐπὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεὶς
φεῦγ', ὁ δ' ὄπισθε ῥέων ἔπετο μεγάλῳ ὀρυμαγδῷ.

τοῦ in the second line seems to me a suspicious insertion, and after the αἰετοῦ οἴματ' ἔχων in the same, the phrase τῷ εἰκὼς ἤιξεν lacks the apt consecutiveness which mostly marks the Homeric simile. Then comes a very abrupt pause. Notice also that τοῖο refers rather awkwardly to θεός, in a sentence previous to Πηλείδης δ' ἀπόρουσεν, as also does ὁ δ' in the last line, being in fact the river-god Scamander.

[6] Since we have in Herodot. οἰκός, οἶκε, οἴκατε, οἴκασι, v 97, viii 118, ix 122, viii 144, it is possible that εἰκάς, εἶκε are Attico-rhapsodistic corruptions of these pure Ionic forms. Cf. εἰκός, ἔφη, Plato, *Rep.* iii 8.
[7] The line is οἳ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σφισιν εἶκε λοχῆσαι, *Il.* xviii 520.

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I observe that *Πρίαμος* is presently contradistinguished in v 161, so that the *οἱ ἀμφὶ Πρ.* may mean strictly the "suite" only. But cf. *οἱ δὲ ἀμφὶ Ξέρξεα*, Herod. VIII 113, *οἱ δὲ ἀμφὶ Μεγαρέας*, IX 69. Why then "Atticisms even of a later school"?

As regards the "late Attic contractions," I wish to notice that some contractions came in early and are found in Ionic Greek. Thus Herod. has *ἑλῶσι, ἑλῶν, ἐξελῶν, ἐξελῶντες*, as fut., equally "Attic" forms, founded on *ἑλα(ύν)ω*.[1] In the same author we find *ποιεῦσι* and *ποιέουσι*, also *νοέουσι νοέουσα*, but *λυπεῦσα*,[2] also *ἐπιτελεῦσι*;[3] again *σκοπῶν*[4] side by side with *ἀποκτενέων*[5] and *ἥλω ἡλώκοι*[6] with *ἐάλωκε, . . κότων, . . κότας*;[7] also *ὀρέων* frequently,[8] but *κατορῶν*[9] also. So *ἀγαθοεργίην, δημιοεργός*, contrast *κακοῦργος, κρεουργηδόν*;[10] so *διπλόον, διπλῆν*, and again *διπλέη*.[11] So we have *βώσας, βώσαντες, ἐννώσας, ἐνένωτο, ἐννενώκασι*,[12] but *νοήσας, ἐπινοήσας*,[13] and many more such. After this display of fluctuations between close and open forms in Herodotus, which is far from exhaustive, I am at a loss to see why special suspicion should attach to a similar intermixture in "our Homer."

I will notice, however, as regards *ἑστᾶσι*, that the word stands always (save once, Il. IV 245) in a speech, and in a single line, easily detached.[14] In Il. IV 245 it is in a simile, and *ἔστᾶσαν* the aor. might replace *ἑστᾶσ'* there, agreeably to the well-known Homeric usage of the aorist in simile.[15] But it is found in Mimnermus, *i.e.* about 650 B.C., and, what is

[1] Herodot. I 207, II 362, IV 148, III 59.
[2] *Ib.* I 98 *et al*, I 71 *et al*, III 81, VIII 101, VII 190.
[3] *Ib.* V 49.
[4] *Ib.* I 117.
[5] *Ib.* I 85.
[6] *Ib.* I 78, 83.
[7] *Ib.* I 209, 191.
[8] *Ib.* I 68, IX 53 *et al.*
[9] *Ib.* VII 44.
[10] *Ib.* III 160, VII 31; cf. I 41, III 13.
[11] *Ib.* VI 104; cf. V 90, III 42.
[12] *Ib.* VIII 92, V 1, I 68, 86, I 77, III 6.
[13] Cf. I 48, II 104.
[14] The lines are *Il.* V 196, IX 44, XII 64, XIV 308. In XII 64 the line is in Polydamas' dissuasion of Hector from charging the Greek defences, *ἡ δὲ (τάφρος) μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῇ*, then follows our line *ὀξέες ἑστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν* continued by *ἔνθ' οὔ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι ἱππεῦσιν κ.τ.λ.* The word *καταβήμεναι* here shows that the *τάφρος* (*not* the *τεῖχος*) is in the speaker's mind, and the further sequel shows that the mention of *τεῖχος* rather encumbers his argument.
[15] The simile is *ἠΰτε νεβροὶ αἴ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι, ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή.*

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more noteworthy, *ἑστήκασι* is found in the same; see *fragm.* 2. 5 and 12. 10, *ap.* Bergk, pp. 409, 412.

As regards *κομιῶ, κτεριῶ, ἀεικιῶ, -σω* for *-ῶ* might easily be read in all, and so *ἐπαγλαΐσεσθαι* for *ἐπαγλαϊεῖσθαι, salvo metro.*[1]

I will only add a remark on "the use (p. 22) of *χέρηα* for *χείρονα*, and *πλέες* for *πλείονες*." The opinion of Herodian (*Il. Prosod.* on *Il.* I 80) was that *χέρεια* was a true syncopated accus. from *χερεί(ον)α*. In the same way *πλέες, πλέας*, would come from *πλέ(ον)ες, πλέ(ον)ας*. If, however, *πλέες πλέας* were struck out of our text, the only lines so sacrificed, Il. II 129, XI 394–5, could easily be spared. That rhapsodists and scholiasts should have confused *χέρηα* with this *χέρεια* from *χέρειονα* is only too likely.

I have been forced to leave a large number of Mr. Paley's strictures unexamined, so far. I fear what I have written will prove too much for the occasion. I hope I may have succeeded in showing that, although I deem his remarks on the Epic language always worthy of close attention, the conclusion which he seeks to found on them, as regards the modern origin of our *Corpus Homericum*, is open to serious question.

He remarks generally (p. 14) that "*every* epic poem, however late, *e.g.* Apollonius Rhodius, Q. Smyrnaeus, Coluthus, has precisely the same general characteristics and to the same extent" — instancing "money, law, writing, or any political institutions of a later age," as alike absent from them all. I have only space for a few remarks on one of these, Q. Smyrnaeus. He cannot make any use of the Homeric chariot. Take his first book. The chariots are nowhere. He describes the rout of the Greeks by Penthesilea. She is *mounted on horseback, ἕζετο δ' ἵππῳ καλῷ, ὠκυτάτῳ* (*Posthomerica* I 166-7). Achilles and Ajax are roused by the rout and arm to meet her. Achilles' chariot and horses find no place. He encounters her on foot. Once, in the description of the flight before her, the poet gives a line to a notice of the

[1] The passages are *Od.* XV 546, *Il.* XVIII 334, XXII 256, XVIII 133.

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horses, *καὶ ἡνιόχων ἀπάνευθεν ἵπποι ἴσαν φεύγοντες* (483-4), but in the struggle they nowhere appear. In Book II Memnon appears. Zeus gives notice to the assembled gods (165-72) of a terrific onslaught on the morrow, adding *μάλα γὰρ πολλῶν μένος ἵππων ὄψεσθ' ἀμφ' ὀχέεσσι δαϊζομένων ἑκάτερθεν.* But this, to judge from the sequel, is just what they do *not* see. Achilles arms indeed for the fight *ὅς δ' ἐνὶ μέσσοις ἦϊε . . . . κυδιόων ἵπποισι καὶ ἅρμασιν* (204-6); but in the encounter with Memnon we find him *πεζὸς, ἐπεί ῥά οἱ ἵπποι ἔσαν μετόπισθε κυδοιμοῦ* (406). It is plain that Q. S. found the chariot an unmanageable appendage, a stage-property as it were, which he had inherited but knew not how to utilize. Again Nestor is introduced making a show of combating Memnon, *ἠδὲ καὶ αὐτὸς ὥρμηνεν πονέεσθαι ἀφ' ἅρματος* (302-3). Each makes a speech to the other; on which Nestor, *ὡς εἰπὼν ἀπὸ βαιὸν ἐχάσσατο* (338), but his chariot has somehow disappeared, and the phrase is such as our Homer constantly uses of a champion retiring *on foot*. Now, nothing is more strongly marked in the Homeric battle-piece than the perfectly natural prominence given to the chariot force and the vigorous energy which the poet infuses into it. The wealth of epithets which he lavishes upon the *ἅρματα, δίφρος*, and *ὄχεα*, speaks for itself in this respect. Not one of the three has any single epithet anywhere in Q. S. save once the insignificant *θοός*. The fulness of detail with which the chariot in all its parts—with not *wheels* alone, but spokes, naves, felloes, and tires—is put before us in Homer is more expressive still.

I will add that Q. S. was a careless student of Homer. This is plain from a passage—one of the few in which he ventures on a piece of detailed description of a chariot—in VIII 235–6, *μάλα δ' ἄντυγες ἀμφ' ὀχέεσσι κινύμεναι δεύοντο περὶ στροφάλιγξιν ἐῇσι.* Here he plainly takes *ἄντυγες* for the rims of the *wheels*, and *στροφάλιγξ* either for the rotatory action itself or probably for the naves, or the ends of the axle. In Homer the *ἄντυξ* is the *rim* which runs round the upper edge of the *δίφρος*, or body of the car, sometimes forming also a loop behind it,

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and *στροφάλιγξ* (only occurring in the phrase *ἐν* or *μετὰ στροφάλιγγι κονίης*, Il. xvi 775, xxi 503, Od. xxiv 39) a vortex or whirlwind. The latter may be an excusable deviation; but into the former error no one could have fallen who had ever seen the actual chariot. The inference is obvious; that, in our Homer's time,[1] the war-chariot, as a field force, was a living reality, but in that of Q. S. a piece of poetical antiquarianism, which he or the sources from which he drew had imperfectly mastered. In another passage of charioteering detail, he sticks pretty close to Homer, and there is no such unlucky word as *ἄντυγες* to stumble over. It is vi 562–6,

> *τὸν δ' ἡνία χερσὶν ἔχοντα*
> *πλῆξε κατὰ κροτάφοιο· θοῶς δέ μιν ἔκβαλε δίφρου*
> *πρόσθεν ἑοῖο τροχοῖο· θοὸν δέ οἱ ἅρμα πεσόντος*
> *λυγρὸν ἐπισσώτροισι δέμας διελίσσετ' ὀπίσσω*
> *ἵππων ἰεμένων.*

This is not so bad; but the flavour is taken out of it when we remember Il. vi 42 and xx 394–5, *αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη*, and *τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο πρώτῃ ἐν ὑσμίνῃ*. Thus his archaic details are copied, and sometimes blundered in the copying. If any one can really place such bits of "Brummagem antique" side by side with "our Homer" and fail to recognize the essential difference in favour of the latter, I must confess my inability to argue with him. I have already noticed Penthesilea mounted *en cavalier*, in i 166–7. In xi 185 foll., we have another cavalry incident of the modern kind. A Greek catches a runaway horse on the battle-field and mounts him, when his bridle-hand is hewn off sheer by Agenor; and a bit of ghastly description follows. Homer's only cavalry are his chariots. To match this incident, we have in the obsequies of Achilles a horse race with mounted "gentlemen riders," iv. 480 foll., and here the poet seems

[1] Mr. Paley here reminds me that "Nothing is so common as the car in vase-paintings of the Periclean age." He cannot, however, mean the battle chariot as used in contemporary war; but either race-chariots or representations of the heroic life of the past.

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quite at home; and he, like Virgil, plants the Roman and Macedonian military *testudo* against the walls of Troy.

To turn to the sea, the "banquet on board ship," δαίνυντ' ἔνδοθι νηός, IX 432, is a thing unheard-of in Homer. Of course food must have been taken in such voyages as Odysseus makes; but it was a comfortless necessity, always avoided if possible; and "our Homer" always avoids the mention of it.

Once more, Q. S. found in "our Homer" εὐναί, used for mooring vessels. Of course he might find in Virgil, *unco* non adligat *ancora morsu*. His own experience led him the same way; and thus he unadvisedly adds to εὐνῇσιν the epithet ἐϋγνάμπτοισι, thereby effectually exposing his "antique" as spurious. The Homeric εὐνή I take to have been a flat slab of rock with a rope attached, which *embedded* itself (hence its name εὐνή) in the shallow bottom, and acted, just like the well-known child's toy called a "sucker," by exhausting the air, as well as by its own weight. Comp. our word "sleepers" on a railway.

The "signs of the Zodiac" were of course known to Q. S.; and he introduces them as poetical embellishment. We find two, Capricornus (αἰγοκερεύς) and Sagittarius (ῥυτῆρα βελέμνων), mentioned by name, VII 300-1. I believe these are first mentioned by Aristotle. I think these details must have been overlooked by Mr. Paley when he wrote the above cited passage about Q. S. having "precisely the same general characteristics" as "our Homer." Such details stamp his work as modern and debased heroic. Once more, the *pancratium* is introduced among the funeral games by Q. S. which is unknown to our Homer's athletics in *Il.* XXIII and *Od.* VIII. It is not *so called* indeed, but the expression πονέεσθαι χερσὶν ὁμῶς καὶ ποσσίν, iv. 480, clearly points to it. And I might easily lengthen the list of modern blunders and deviations from the heroic standard of manners and customs, myths, etc., if space allowed.

Now Mr. Paley thinks he has a strong evidence of what the "Cyclics" were in Q. S., whom he supposes to represent and embody them. Assuming him correct in this view, I think

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the evidence to be gathered from Q. S. is not in favour of that superior antiquity which Mr. Paley ascribes to the "Cyclics." But I believe that such an assumption is unfounded. I see no reason whatever for supposing that Q. S. had before him the *Ἰλίου πέρσις* of Arctinus or the *Μικρὰ Ἰλιάς* of Lesches or any considerable portions of them, or any adequate *réchauffées* of their contents. There is no reason to assume this where all the phenomena can be accounted for easily from sources which are extant still. For instance, his whole episode of Ajax Telamon *might* easily have been cooked out of Ovid and Sophocles; his whole episodes of Sinon and Laocoon out of Virgil *Aen.* II, just as the whole episode of Ajax Oileus' foundering is borrowed direct from Hom. *Od.* IV with the name *Caphareus* introduced from Euripides or Virgil; whilst this latter adventure is prefaced by an application to Aeolus by Pallas, through Iris, to raise a storm, directly copied, nay in part translated, from *Aen.* I. Thus we read, *Posthomerica* XIV 474 foll.,

ἵκετο δ' Αἰολίην, ἀνέμων ὅθι λαβρὸν ἀέντων
ἄντρα πέλει στυφελῇσιν ἀρηράμεν' ἀμφὶ πέτρῃσι, κ.τ.λ.

with which compare Aen. i. 51 foll., nimborum in patriam, loca feta furentibus Austris, Aeoliam venit, etc.

Q. S. lays all poets whom he knew under contribution equally. Mr. Paley thinks he can detect something original in some of the similes. Where so much is obviously borrowed, I think it more likely that the original has perished. Here is for instance a simile direct from Ovid,

ἀλλ' αὖτως ἤσπαιρεν, ἅτε βλοσυροῖο δράκοντος
οὐρη ἀποτμηθεῖσ' ἀναπάλλεται, Posthomerica XI 74–5.

Comp. Ov. *Met.* VI 559:

utque salire solet mutilatæ cauda colubræ.
palpitat.

The difference being that Q. S. applies it to a man's arm and Ovid to a woman's tongue, amputated; while Q. S., by introducing the epithet *βλοσυροῖο*,[1] which Homer

[1] *Il.* VII 212, *μειλιόων βλοσυροῖσι προσώπασι* (of Ajax). *Il.* XV 608, *ὅσσε . . . λαμπέσθην βλοσυραῖσιν ὑπ' ὀφρύσιν* (of Hector); cf. XI 36, *Γοργὼ βλοσυρῶπις.*

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only uses of the face, and the human face, in a passage which turns wholly on the *tail*, and that a serpent's, converts pathetic to grotesque. In short, I believe these *Posthomerica* to be a wretched mixture of patchwork and padding, dragged, by the attention which Mr. Paley has bestowed upon them, into a prominence to which they are not entitled, and when he says of the lines in which Q. S. describes the lovely appearance of the dead Penthesilea, I 659 foll., "Now Propertius must have known these very lines (*i.e.* Mr. Paley means in some older "cyclic,") which he renders thus," and then proceeds to quote Propert. IV 10, 13 foll., I venture to suggest the query, was it not Q. S. who "rendered thus"—of course with his customary expansion—the lines of Propertius (from wheresoever this latter may have borrowed his hint, perhaps from a painting), and has not Mr. Paley put "the cart before the horse"?

The epitome of Proclus professes to give an abstract of the separate individual "Cyclic" poems. Now several particulars in his epitome are not to be found at all in Q. S.; or the episodes registered by Proclus come in for very different treatment. Thus (*Aethiopis*), *Ἀχιλλεὺς . . . . ὑπὸ Πάριδος ἀναιρεῖται καὶ Ἀπόλλωνος*, but in Q. S. by Apollo exclusively.[1] Again (*Little Iliad*) *Ὀδυσσεὺς . . . . Ἕλενον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἁλώσεως τούτου Διομήδης ἐκ Λήμνου Φιλοκτήτην ἀνάγει.* But Q. S. has no word about Helenus captured. He makes *Calchas* foretell the fated necessity of Philoctetes' presence, who is fetched by Odysseus and Diomedes *together*.[2] The death of Paris is narrated entirely differently in Q. S. from Proclus' account.[3]

In Proclus and in Q. S. Thersites is slain by Achilles for insolence respecting Penthesilea. In Sophocles *Philoct.* Achilles is dead and Thersites is expressly mentioned as still

[1] *Posthomerica*, III 61 foll.
[2] *Ibid.* IX 325.
[3] *Ibid.* X 231 foll. In Q. S. he is wounded by Philoctetes, but may be healed if he can obtain compassion from Œnone; he seeks her on Mount Ida and is refused, whereupon he dies there, and never returns to Helen. Nor is his body, represented by Proclus (*Chrestomathia*, Westphal. p. 238, 21-2) as *ὑπὸ Μενελάου κατακισθέντα*, ever in the power of the Greeks.

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surviving.[1] In Proclus (Sack of Troy) Aeneas and companions, alarmed at the portent of Laocoön, withdraw to Ida *before* the Sack of Troy—a totally different account from that in Virgil and in Q. S.[2] Proclus represents the Greeks, indignant at the outrage of Ajax Oileus in the temple of Pallas, endeavouring to stone him, on which he only escapes by taking refuge at her altar. Of this Q. S. knows nothing, on the contrary says that they "honoured by a banquet all who had entered the Wooden Horse," of whom Ajax Oileus was one.[3] Pausanias, however, confirms the tradition, with the addition that Odysseus suggested it.[4]

The whole incident of the disguise of Odysseus and his final stealthy entry into Troy, capture of the Palladium, recognition by Hecuba, etc., given in Proclus and in Eurip. *Hecuba*, is wholly skipped by Q. S.[5] The circumstances of the apparition of Achilles to demand Polyxena and of her sacrifice, are given very differently in the Proclus epitome (*Νόστοι*) and in the Eurip. *Hecuba* as compared with the account in Q. S.[6]

In Proclus, Odysseus puts to death Astyanax, after the sack is completed; and in Eurip. after the allotment of the captives and the firing of the city, the murder is there enjoined by a solemn vote of the Greeks. In Q. S. it takes place in the *melée* of the sack itself, being the next incident to the murder of the aged Priam by Neoptolemus; and no special agent perpetrates it but *Δαναοί* merely.[7] Pausanias states that Lescheos (in the 'Sack of Troy') made Neoptolemus the murderer, but not by any vote of the Greeks.[8] There are, no doubt, a vast number of such discrepancies,

[1] Procli etc., p. 237, 13–5; *Posthomer.* I 722 foll.; Soph. *Philoct.* 442 foll.
[2] Procli etc., p. 239, 20–1; Virg. *Aen.* II 589 foll.; *Posthomer.* XIII 300 foll.
[3] Procli etc., p. 239, 31–240, 2; *Posthomer.* XIV 106–6, cf. XII 319.
[4] Pausan. X 31. 1; cf. 26. 1.
[5] Procli etc., p. 238, 30–239, 3; Eurip. *Hec.* 239 foll.
[6] In Procli etc. p. 240, 6–8 (Ἰλίου πέρσις), Polyxena's sacrifice is briefly mentioned as following the firing of Troy, then *ib.* (Νόστοι) the ghost of Achilles appears and foretells what will happen. In *Posthomer.* XIV 180 foll. the ghost appears to *demand* the sacrifice, but to Neoptolemus only while asleep. In Eurip. *Hec.* 110 foll. to the entire Greek host at his own tomb.
[7] Procli etc. p. 240, 3; Eurip. *Troad.* 709 foll.; *Posthomer.* XIII 251.
[8] Pausan. X 25. 4; cf. 3.

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major and minor, if one cared to pursue the subject. From Mr. Paley's words it might be supposed that Proclus, Q. S., the Greek tragedians, Virgil, and the rest, all agreed and all confirmed one another; that their account is the true ancient epic account and older than our Homer. But if their antiquity is not better supported than they are by one another, I fear they will all turn out to be comparatively modern."

Professor MAYOR observed that he had found an example of the phrase *hemina sanguinis* (on which he lately read a paper before the Society) in Greek in ξέστης αἵματος Epictet. 1. 9. 33.

Thursday, October 28. The President, Professor MAYOR, in the Chair,

Mr. VERRALL offered and defended the following emendations in the *Medea* of *Euripides*.

910 γάμους παρεμπολῶντι συλαίους πόσει (MSS. παρεμπολῶντος ἀλλοίους); συλαῖος, from σῦλαι *the right to take prize, prizable, contraband.*

1174 ὀμμάτων ἄνω; MSS. ἄπο.

1181 ἀνακλῶν=κάμπτων; MSS. ἀνέλκων. Cf. Aesch. Ag. 345.

1183 ἀναύγου; MSS. ἀναύδου.

1184 ἀνωμμάτου; MSS. ἀπώλλυτο (corruptum) and ἠγείρετο (gloss). The construction of 1183–4 will then be ἐξ ἀναύγου καὶ μύσαντος ὄμματος ἀνωμμάτου (αὐτό), *she brought back the vision to her lustreless and half-closed eye.*

1194 ἐλάπτετο; MSS. ἐλάμπετο. But the passive of λάμπειν is probably a solecism. For λάπτεσθαι compare the use of ῥοφεῖν by Aeschylus and Sophocles.

1221 ποθεινὴ δὴ κλύουσι συμφορά (MSS. δακρύουσι and δακρύοισι) *a welcome tale to hear, is it not?* For the point of the reproach see 1134, 5.[1]

[1] For more details see the author's edition of the play, London, Macmillan, 1881.

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Mr. PALEY communicated a paper controverting Prof. Mahaffy's view on the antiquity of the *Abu-Simbel Inscription*, Hist. Gr. Lit. II 2. He was well aware of the weight of authority on Mr. Mahaffy's side; but he thought the question, from its great literary importance, should not be regarded as finally settled. The inscription is not written in the most primitive form of the Greek alphabet. We have ψ and χ and η as long *e;* it is not written from right to left, or even *βουστροφηδόν*. Contrast the inscription on Cypselus' chest, Paus. v 17. 2. The Psammatichus (Psammitichus) mentioned is generally supposed to be the one of Herod 2. 151, the son of Necos (Necho). But besides him there is a Psammetichus in Herod. VII 7, whose son Inaros (Thuc. I 104) killed Achaemenes, Xerxes' brother. Another was the nephew and successor of Periander of Corinth. Then there was a Psammetichus II., who is probably the *Psammis* of Herod. II 16. Psammetichus III. (Psammenitus Herod.) reigned in Egypt during part of B.C. 525. Thus the name was not rare. The inscr. has *ΣΤΝ ΨΑΜΑΤΙΧΟΙ ΤΟΙ ΘΕΟΚΛΟΣ, i.e. Ψαμματίχῳ τῷ Θεοκλέους*, not *τοῦ* (Mahaffy). Prof. Sayce interprets 'the sons of T. who were with Ps.,' which would require the order *οἱ Θ. οἱ σὺν Ψ.* The dialect is Doric, or Aeolic, not Ionic; hence we find *Ψαμμάτιχος, Δαμεάρχων* (mistake for *Δαμαρχ.*?), *Οὐδάμου* (*i.e. Εὐδάμου*). Mr. Mahaffy's 'son of Nobody' is wrong; as *οὐδαμός* never =*οὐδείς* in *sing.* Hence too the *κόππα* in *Πέλεκος*. It is certainly curious that *ἀλλόγλωσσος* is the very word applied to the Carians and Ionians settled by Psammetichus I. in Egypt (Hdt. II 154). The Doric dialect in the inscription is perhaps due to its being scratched by one of their descendants. The sentence in which *ἀλλόγλωσσος* occurs might, he suggested, be read *ἦλθον δὲ Κέρκιος κατύπερθεν ἐς ὃ ποταμὸς ἀνίῃ ἀλλόγλωσσος ὁ Ἡχεποτασίμτου* (a barbaric name), *i.e.* 'There came (with others) Cercios from upper Egypt as far as the Nile allows a passage up it, an alien, the son of Echepotasimtus' (Mr. Mahaffy reads it *ΔΗΧΕΠΟΤΑΣΙΜΤΟ*), and Dean Blakesley (Herod. II l.c.) takes *Κέρκιος κατύπερθεν* 'above a place called Cercis.' Mr. Paley then referred to

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the remarks on it in Mr. R. N. Cust's Egyptology, pp. 324, 356, 374, and in Dean Blakesley's note (Herod. II 30), with whose criticisms on the alleged antiquity of the inscription he agreed, and to those of Mr. Newton, Essays on Art, p. 100, who contended that it was as early as B.C. 589, even if not as early as 611, and of Mr. Wilkinson (Rawlinson's Herod. II p. 38). Mr. Paley pointed out that *o* for *ου* is found as late as B C. 430, and that *Θεόκλος*, if not a mistake for *Θεοκλέους*, was a contraction, *Θεοκλοῦς*, of no very early date. If we have to construe *σὺν Ψ. τῷ Θ.*, as Mr. Paley thought we must, the Psammetichus *cannot* have been one of the three Egyptians kings. The only alternatives are, to make *οἱ Θεοκλέους* = 'the crew of Th.,' a very forced interpretation, or to assume that two persons of the same name are meant. And he contended that it was a perfectly reasonable supposition that an unknown king called Psammetichus, the son of a Greek, ruling perhaps in Caria or some Asiatic province in the middle of the fifth century B.C., went up the Nile to Elephantine for some purpose not mentioned.

Thursday, Nov. 4. At the Annual General Meeting, the President, Professor MAYOR, in the Chair, the following new members were elected:

James Gow, Esq., M.A., Trinity College.
F. H. Colson, Esq., B.A., St. John's College.

The outgoing officers having resigned their offices, the following were elected for the ensuing year:

President: Professor Mayor.
New Vice-President: Professor Cowell.
New Ordinary Members of Council:
Professor Kennedy.
Mr. Burn.
Mr. Peile.
Dr. Moulton.
Mr. Verrall.
Treasurer: Mr. Sandys.
Secretary: Mr. Postgate.

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A change of law 9, by which Vice-Presidents should be *ex-officio* members of the Council, was agreed to.

The SECRETARY read his annual report as follows:

"During the year twenty-one members have joined the Society, three have resigned, and one has died, leaving a net gain of seventeen, or an increase of about thirteen per cent.

"There have been nine meetings during the year, at which twenty-five papers have been contributed by fourteen members.

"The attendance of members at the meetings has varied from seventeen to eight, the average number being about twelve, which may be considered a fair attendance.

"The discussion of the papers has been frequently animated.

"One of the most satisfactory features in the Society's history during the past year is the part which the younger members have taken in its proceedings, and it is to be hoped that this activity may continue.

"The Council has devoted its best energies to the furthering of the Society's interests. One of the chief subjects which have engaged its attention is the question of a room which might be permanently available for the use of members. The Council has induced the University to take the matter up, and it is at present being considered by a Syndicate. In the mean time the temporary use of a room in St. John's College at a low rent has been secured, and it will be available for the use of members during the rest of the term.

"The rules have been thoroughly revised by the Special Committee appointed at the last Annual Meeting, and other improvements in the working of the Society have been or are being adopted.

"It is proposed to reprint all the past transactions of the Society which are now out of print in one volume, to be brought out at the beginning of next year.

"In conclusion the Secretary desires to take this opportunity of reminding members that all presents of philological books, programmes, dissertations and essays for the Society's Library, which will now begin to be formed, will be thankfully received."

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Mr. RIDGEWAY read a paper on *Ῥοδοδάκτυλος Ἠώς*, in which he endeavoured to show that the meaning "rosy-fingered" was of comparatively late growth. He laid stress on the point that, if this was the original idea, the Greeks must have conceived *Ἠώς* simply as a huge hand with extended fingers. But she has a most distinct personality assigned her in the Homeric poems. What are we to do with epithets like *εὐπλόκαμος* and *κροκόπεπλος*, if the Dawn is a hand with no visible body attached like the hand 'clothed in white samite, mystic, wonderful,' that rose from the middle mere? Such a line as Il. II 48 *Ἠὼς μέν ῥα θεὰ τροσεβήσατο μακρὸν Ὄλυμπον* shows her as a divinity moving over the earth 'sowing the lands with light.' The simple word *δάκτυλος* is not found in Homer; but in Attic Greek it is used indifferently for the extremities of either hand or foot, like Lat. *digitus* and Fr. *doigt*. The northern nations confined the use of the cognate words to the extremities of the foot. *Ἠώς* is called *εὐπλόκαμος* with reference to the first streaks of light, *κροκόπεπλος* with reference to the yellowish light that precedes the dawn. As soon as the sun's disc just peeps over the horizon, and the first rosy rays of light come swiftly over the lands and up the hills, the epithet *ῥοδοδάκτυλος* and the word *δάκτυλος* are employed, not in reference to the wide rays in the sky but in reference to the scarcely divergent rays shooting along the earth. Cf. *ἀργυρόπεζα* and *φοινικόπεζα*, epithets respectively of Thetis and Demeter, each referring to the appearance caused by the goddesses passing over the sea and the corn. Later Greeks lost the original conception of a primitive people, forgetting the phenomenon from which it arose. Hence *ῥοδόπηχυς* Hom. Hym. Dawn could be regarded as a hand, but not as an *arm*. That the Greeks themselves connected the epithet with the feet is shown by *ἀλλ' ὅτε δή ῥ' ἐπόρουσε ῥοδόσφυρος ἠριγένεια*, Quint. Smyrnaeus I 138.

Mr. Ridgeway also tried to show that *ἀγορὰ πληθουσα* means 9 o'clock A.M. The edd. content themselves with calling it 'the forenoon,' etc. From Herod. III 104 we see

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that διάλυσις ἀγορᾶς is probably 11 o'clock, not 'the time just *after* mid-day' (L. & S.), or 'mid-day' (Prof. Jebb, Theophr. XVII). Herod. IV 181 gives symmetrical measures of the day, in which ἀγ. πληθ.=9 A.M., corresponding to ἡμέρα ἀποκλινομένη=3 P.M. (cf. Herod. III 114). Again Herod. II 173 tells us that Amasis gave offence because he gave himself up to joviality at ἀγορὰ πλήθουσα, διαλυομένη ἀγορά being 11 o'clock, the πλήθουσα ἀγορά must have been considerably earlier to afford grounds to his people for grumbling.

Mr. POSTGATE read a paper

ON THE LATIN WORDS FOR GRAPES.

"The present paper is due to a desire to clear up the words which are used in Latin for 'grapes,' the berry and the cluster and their parts. In doing so I shall have occasion to speak of the etymology of these words and of the usage of their descendants in the modern Romance languages.

That this is not a work of supererogation will, I think, be obvious on a comparison of the treatment of the two words *uva* and *racemus* in our existing Latin lexicons, such as De Vit and Corradini's Forcellini's, K. E. Georges' Lateinisch-Deutches Wörterbuch (ed. 1879), and Lewis and Short's Latin Lexicon. The failure of these compilers to give a satisfactory explanation of the words in question is generally rather due to their not seizing the fundamental idea than to their not recording or explaining correctly a particular usage. Hence I shall ask leave to adopt an independent treatment at the same time that I acknowledge my obligations for the materials which they have collected or preserved.

I. LATIN USAGE.

The existence of a very clear difference between *uva* and *racemus* originally is at once obvious from the number of passages in which they occur together below. The same passages show us that *racemus* was something smaller than *uva*, and indeed a part of it. I will begin then with *uva*.

uva. It is worth while observing that the metaphorical uses

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of a word often help us towards its proper and original meaning. For when we represent a new idea or group of ideas by means of a term which already symbolizes an old idea or group of ideas, we naturally and unconsciously pitch upon a term whose central idea most resembles the new one to be represented. In the case of *uva* this shows us that the central meaning was (*a*) '*cluster* or *bunch of grapes*,' not (*b*) 'grapes' collectively, nor (*c*) a single 'grape.' Hence it is used for the clustered fruit of other plants, the *amomum* Pliny XII § 48, the *laurus* ib. XVI § 120;[1] 'a cluster of bees' Pliny XI § 55 *uva* dependente, Virg. G. IV 557, etc.; and of the *uvula* which is much more naturally regarded as a *small cluster* (cf. *uvula*, It. *ugola*) than as a single grape. The meaning 'cluster' is of course quite clear in several passages, such as Suet. Aug. 76 panis unciam cum paucis *acinis uvae duracinae* comedit, Cato R. R. 112. 3 tum *acina* de *uvis* miscellis decerpito, 'a few berries.' So in Tib. II 1. 3 Bacche veni dulcisque tuis e cornibus *uva* pendeat. [Mr. A. H. Cooke sends me the following quotation from Kingsley, which shows us he was aware of this use of *uva*: "Walking over sown land . . . is a severe offence; so is injuring a vineyard, or taking more than *tres uvae* (bunches of grapes, I presume) from the vine" (Kingsley "Roman and Teuton," p. 287).] From the meaning of cluster of grapes it naturally passed into that of (*b*) 'grapes' collectively, a bunch of grapes being a collection of separate grapes.[2] Hence *uva* and *uvae* may be used interchangeably. This meaning is pretty common. It comes first, as far as I know, in Afranius I 300, where it is coupled with *pomum holus ficum*.

The next development (*c*) 'grape,' single berry, is rarer. It seems to have come partly from the use of *uvae* (literally 'clusters of grapes') for 'grapes' collectively inducing the

[1] *Uva taminia*, according to Pliny XXIII § 17, was the popular name of the *labrusca* or wild vine, which is probably a mistake for the *bryony* (vitis alba). *Tamnus* is applied to the same plant.

[2] It might be contended that (*b*) is the original sense, that of 'grapes,' *i.e.* collection of them having been restricted to that of the 'cluster.' The two meanings lie near together; and this paper will reveal an instability of the words for grapes which renders dogmatism difficult. Still I prefer the explanation of the text.

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idea that there was a singular *uva* meaning a 'grape,' and partly from the resemblance of the way a grape hangs on its stalk to the way a cluster hangs on the tree. At any rate it is paralleled by the change of meaning in the English 'grape.' It is not very easy to get clear examples. Cic. Sen. 15 seems to be one: gemma a qua oriens *uva* se ostendit quae et suco et calore solis augescens primo est peracerba gustatu deinde maturata dulcescit. So probably also in Ov. Am. I 15. 11 dum mustis *uva tumebit*, cf. A. A. II 316 plenaque purpureo *subrubet uva* mero. In the proverb uva uvam videndo varia fit (cf. Juv. II 81), it seems to mean 'bunch.' *The sense of vine, for which Virg. G.* II 60 *is quoted, is entirely without authority.* It means 'cluster' there. Of the remaining uses that for 'wine' Hor. Od. I 20. 9, etc., is a mere poetic metonymy. Its use in Pliny IX § 3, etc., for some kind of marine creature, is probably to be explained of the eggs of the cuttle-fish, which present a clustered appearance.

botryo is the next word. It means the same as *uva* cluster. It is of rare occurrence, being found three times in Palladius and in Martial XI 27. 4, and in Servius quoted below.[1] Georges gives it as meaning 'grape-stalk with or without berries.' It is obviously the Greek *βοτρυών*, which, however, like so many Latin borrowings, is not found in the written literature. *botryo* is to *βότρυς* (also late Lat. botrys) as *platanon* is to *πλάτανος*. It is chiefly interesting as being preserved in Sardinian. See below.

racemus claims our attention next. This word is, I believe, pretty widely supposed to mean a 'cluster.' Nothing could be more mistaken. Servius says distinctly Georg. II 59, sane *racemus* est *botryonis* pars et botryo Graecum est. So the old Latin gloss racemus, *προφυὰς σταφυλῆς*. That it cannot mean 'cluster' is also clear from the fact that, unlike *uva*, it is almost exclusively[2] found in the plural. A consideration of the following passages will show what part of the cluster *racemi* are. They are the small stalks which

[1] Georges also Cassiod. v. XII 15. *init.*, Acron Hor. S. II 4. 71.
[2] Except in Pliny, who uses it like *acinus* as a collective.

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compose it, sustaining separate grapes, and growing out of a central spike or axis (mod. bot. a 'raceme'). *racemus* does not properly mean the 'berry' or the 'stalk,' but both together, the berry on the stalk, or including several berries and stalks. In Pliny xv § 115, it is contrasted with *pediculus*, dependent alia *pediculis* ut pira, alia *racemis* ut uvae palmae, alia et pediculis et racemis ut hederae, sambuci. Compare Plin. xvi § 112, xiv § 43. As the *berry* is more important than the stalk, the epithet applied to *racemus* generally refers to the former. Virg. G. ii 102 *tumidis, bumaste, racemis*, Prop. iv (v) 2. 3 *liventibus* uva *racemis*, Ov. M. iii 484 ut *variis* solet uva *racemis* ducere purpureum nondum matura colorem, Sil. It. vii 207, 8 uviferis late florebat Massicus arvis miratus nemora et lucentes sole *racemos*, Virg. G. ii 60 et turpes, avibus praedam, fert *uva racemos*—(that *uva* does not mean a *vine* here is clear from the phrase of Ovid M. iii 666 *racemiferis* frontem circumdatus *uvis*). Sometimes the epithet applies more particularly to the stalk, Ov. Tr. iv 6. 9, 10 (a notable passage), tempus ut *extentis* tumeat facit uva racemis vixque merum capiant *grana* quod intus habent, Cop. 21 sunt et mora cruenta et *lentis* uva racemis. So also perhaps Petronius Sat. 135 et *passis* uva racemis, though Pliny xiv § 41 has passo *acino*. Hence it is used of other racemose plants besides the vine, Plin. xvi § 146 fructum quoque candidum ferentium (hederarum) aliis densus acinus et grandior *racemis* in orbem circumactis qui vocantur corymbi. There is no authority for the meaning a 'cluster' or 'bunch of grapes' (*uva*). The passage quoted by Sueton. Gramm. 11 from Furius Bibaculus [as Prof. Mayor suggested at the meeting when this paper was read] is much more pointed if it means a small part of a cluster or a single grape, quem tres cauliculi, selibra farris, *racemi duo* . . . . ad summam prope nutriant senectam. Lastly, like *uva*, it is used poetically of wine.

The same sense is shown in its derivatives.

racemarius Colum. iii 18 ex quibus pampini pullulant vel steriles vel certe minus feraces quos rustici vocant *racemarios*, with a number of small grapes on stalks, stalky, racemose.

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racematus growing on stalks with a central stem, Plin. XVIII § 54 parvis *racemata* paniculis, Onomasticon L.G. *racematus βοτρυωτός*.

racemari of gathering up the scattered grapes or small clusters left after the vintage, Dosith. Gram. 60. 20 (Keil) racemor *κοκκολογῶ*, Thesaurus nov. Lat. p. 506 (Mai) racemari *passas uvas* colligere, metaphorically in Varro R. R. 3. 9 de gallinis dic sodes Merula; tum de reliquis si quid idoneum fuerit *racemari* licebit.

racemifer Ovid *l.c.*; cf. *ib.* Met. XV 413 racemifer Bacchus.

racemosus growing in racemes; Plin. XIII § 30 (of the palm) coma omnis in cacumine et pomum est, non inter folia hoc, ut in ceteris, sed suis inter ramos palmitibus *racemosum*, utraque natura uvae atque pomi, *ib.* § 54 flos (terebinthi) *racemosus* olivae modo, *ib.* XIV § 40 columbinae (uvae) e *racemosissimis*, i.e. with the largest number of separate grapes.

Next comes

acinus (*-um*, *-a*) which is the proper word for a single 'grape,' a berry. Columell. R.R. XII 39 *uvam* bene maturam legere, *acina* arida aut vitiosa reicere, *ib.* XI 2. 69 cum expresseris vinacea quae *acinis celantur*. See also the exx. quoted under *uva* and Catull. 27. 4 ebriosa *acina* ebriosioris. Hence it is used of the berries of other plants, *e.g.* hederae sambucique *acini* Plin. XV § 100 and elsewhere. It is nowhere used in any other sense as regards the *vine*. ex *acino* vinaceo Cic. Sen. 20 § 52 is a false reading; it should be *acini*. So is *acinosum* (of the ivy) Plin. XII § 47. In one place it is opposed to *pomum* and used of the medlar seeds XV § 84.

Another word used for 'grape' is

granum.[1] So in Ov. Tr. *l.c.* Also in Val. Max. IX 12. 8 extr. (of the death of Anacreon) Anacreontem unius *grani* pertinacior in aridis faucibus mora (Madv.) absumpsit compared with Plin. VII § 44 Anacreon poeta *acino* uvae passae strangulatus. Anacreon was choked by a *grape*, *not* a grape *stone* as commonly reported.[2] *granum* is however found for a

[1] *granum* is generally used like our English 'grain,' as in 'grain of wheat.' Hence it might have been just as well used of the 'stone' as of the 'berry.' Cf. the Sardinian use. Georges cites *granus* 'Zopf' from Isid. XIX 23. 7.

[2] Mr. C. W. King, commenting upon this story, told me that it was the custom in the South to swallow grapes whole.

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'grape stone,' but in a phrase which shows that this was not its ordinary meaning *grana interiora* uvae Pallad. R.R. III 29. 1. Compare *granosus* Pliny XXI § 177 cui acini coccini *granosi* in folliculis (*al.* granosi folliculi).

The usual word for 'grape stone' is

vinaceum (*-ea, -eus*) Varro Cic. Colum. Plin. These words properly denote the refuse, skins, stones, and husks, after pressing out the wine (*στέμφυλα*); and hence their name.

scopio, scopius Varro Colum. etc., is a 'grape *stalk*.'

II. Romance Usage.

I now come to the Romance[1] languages.

uva in *Italian* means both 'grapes' and 'cluster.' So in dialects; in Parmesan *uva,* Milanese *uga,* Bolognese *u.* So in *Sardinian ua* (Logoduro dialect), *uba* (Northern dialect). In *Sicilian uva,* which is apparently rare, is used in the same sense as *racina.* In *Spanish uva* appears in the three senses of Latin 'grapes,' 'grape' and 'cluster.' In *Portuguese uva* seems to be used for a 'grape.'

botryo has left no descendants except in Sardinian *budròne* (Logoduro), *butroni* (North), *gurdòni* (South). Compare *benturzu* (Log.) 'vulture' = *guntrùxo* (South); *bettare* (Log.) = *ghettai* (S.), *gettà* (N.).

racemus. In *Italian racemo* is a learned word and only reflects the meaning which scholars attach to the Latin word. The popular representative is *racimolo,* which shows a curious form in Tuscan *gracimolo.* This, while used or misused in literature for a 'cluster,' has kept truer to its original meaning in the popular parlance. I cannot do better than quote from Tommaseo and Bellini *s.v.* 'Dall. essemp. del Crescenzi or or citato (the examples are to establish the meaning 'cluster' *grappolo d'uva* and two of them are from a *translation of Ovid*) chiaramente si scorge significare *Racimolo* un grappolo d'uva; ma oggidi per *Racimoli* o *gracimoli non*

[1] I have not tried to make this part of my paper exhaustive, and the less so as some of the dictionaries at my command are very defective. For French I have used Littré. For Italian Tommaseo and Bellini, Scarabelli, and Manuzzi. For Bolognese Ferrari, for Milanese Banfi and for Parmesan Percheri. For Spanish Neuman and Baretti, and Booch Arkossy. For Provençal Raynouard. For Sicilian Pasqualino, and for Sardinian Spano.

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s' intende *Grappolo* ma *ciascuna di quelle ciochette d'uva onde si compone el grappolo.*' Hence it is used of the remains of anything; cf. *racemor* above. *racimoluzzo* shows the same meaning as *racimolo*. *racimolare*, Tusc. *sgracimolare*, 'cogliere i racimoli, spiccare i racimoli'=Lat. *racemari*. *gracimolamento=racematio*. In *Sicilian racina* (*rachina*) is used for the Italian *uva*. In *French* and *Provençal* the meaning has developed in the direction of a single 'grape.' Thus Fr. *raisin* in the 13th century meant a 'grape,' *grappe* being the word for a cluster. Prov. *razim* is distinctly opposed to *uva* 'cluster' diferencia entre *uva* et *razim* (eluc. de las propr. fol. 226) *razimet petit raisin*. In the languages of the Spanish Peninsula the meaning has advanced to that of 'cluster,' though the meaning 'berry' also appears, if the imperfect dictionaries at my command may be trusted so far. Thus in *Spanish* Booch Árkossy explains *racimo* as "Weintraube: Traube, *Weinbeere:* Büschel, Bündel."[1] Compare *racimo de zerra* Einbeere, Wolfsbeere. In *Portuguese racimo* is said to mean a 'bunch of grapes,' though *cacho de uvas* seems to be the regular word (Vieyra).

acinus next claims our attention. In Italian *acino* usually means the 'grape' itself, 'granello dell' uva' (hence *acinoso Baccho*, Chiar. Rom. II 396), but also sometimes of the grape stone 'seme dell' uva detto communemente vinacciuolo.' In Sardinian *acina* has produced *aghina* (Log.) (whence *aghinedda* South.) and *axina* (South.) in sense of Italian *uva* grapes, *axina de tres boltas* 'uva di tre volte.'

granum appears as *grano*, but more usually as *granello*. *grano* in conformity with Lat. usage denotes the *acinus* or 'grape.' And this is the first meaning of *granello;* but as we might expect from the diminutive, it also denotes the 'grape stone.' So *grana d'u* Bolognese, *gran d'uva* Parmesan, *granna d' uga* Milanese. *Granello* according to Scarabelli is not the proper name of the grape. '*Granello* è nome generico che si applica a tutti i corpicciuoli che offrone

[1] By a grim metaphor it is applied to the hanged fruit of the gallows tree. Compare Plaut. Poen. I 2. 102.

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una forma sferica, *acino* è il grano dell' uva.' Thus It. *acino*: *granello*=Lat. *acinus*: *granum*. In *Sardinian ranu* (granu) de ua denotes the 'grape-stone.' So also *gráinha* in Portuguese.

vinacea is used in Italian, like *vinacei*, for the grape skins, etc., remaining after treading out the wine or must. The Sardinian shows *binatta* (Log.), *binazza* (North. South.), in this sense. The *diminutive vinacciuolo* is the 'grape stone' 'Vinacciuolo si dice quel granelletto sodo che si trova dentro gli *acini granelli* dell' uva ed è il seme della vite' (Scarabelli).

I shall add some other Italian words which are used in the same connexion.

grappo, more commonly in the diminutive *grappolo*, with the further diminutives *grappolino*, *-etto*, denotes 'cluster,' Lat. *uva*. This is also the meaning of the Fr. *grappe*. The original meaning was without doubt 'hook,' an idea suggested from the way the berries hang on the stem. Compare the meanings of *grappa* (*grappare*), O. Fr. *grappe*. The English use of *grape* is a restriction of that of 'cluster,' Skeat Eng. Etym. Dict. *s.v.*

It is difficult to separate these words from *raspo* and *graspo* in spite of the *s*. Compare Ducange '*raspa* racemus uva It. raspo Gall. grappe,' '*rapugare* uvarum relliquias sublegere, Gall. grapiller, It. racimolare, grappolare,' '*rapolare*, It. raspolare,' '*raspaticium* ex racemis vinum' vocatur ex raspatiis et vinaceis=Varro Columell. scopi scopiones.' *raspo raspollo* seem to be related to *graspo* as *racimolo* to *gracimolo*.

graspo properly denotes a 'stripped cluster.' Thence a 'trodden cluster,' with the skins, stalks, and stones only left (like *vinaccia*). It is used improperly like the dimin. *graspellino* for a 'cluster of grapes.'

raspo means (1) the same as *graspo*; then (2) the same as *grappolo;* and (3) as *raspollo*. *raspollo* means either (1) a cluster left behind by the vintagers, or (2) generally a small cluster of grapes or with small berries.

racchio d'uva is also used in popular Italian for *racimoletto*. See Scarabelli and de Vit who explains *racemus* as pars uvae . . . *raspollo* vel, ut nostrates dicunt, *racchio d'uva*.

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III. Derivation.

The derivations of *uva*, *acinus*, and *racemus* alone call for remark.

uva I content myself with putting down the conjectures already made. (1) Corssen takes it from UG, VAG, to wet, as in *ὑγ-ρός*, *u(g)-veo*, Skt. *uksh*. This has the advantage of bringing it into connexion with other Latin words. 'Grapes' as liquid-containing might be well opposed to oil-containing fruits such as the olive. (2) Curtius prefers √ UG, grow, as in *augeo*, so that the word would mean the 'growth' of the vine. This would bring the word a shade nearer the Lithuanian word (see below) if that comes from a root UG; but it has no other recommendation. (3) Fick 1^3 480 connects it with Lith. *ũga*, f. berry, grape, which again he places with the Ch. Sl. *j-aga*,[1] f. berry (Lith. *vyn-ũge*, f. 'wine-berry,' grape = Ch. Sl. *vin-jaga*, id.). As the Ch. Sl. must come from a form *aga*, the root of all three must be *ag*, which he takes to be AG, to smear, as in *ungo*, O.H.G. *ancho*, butter, etc. This does not seem very satisfactory, the more so as Lith. *ũ* for *a* is unusual.

racemus. The ending is almost unique in Latin. Perhaps it is for racaemo (raca+imo), cf. *volaema pira* (vola, the palm of the hand). It does not seem possible to separate it from the Greek *ῥάξ*, grape, stem *ῥᾱγ-*, *ῥώξ*, *ῥωγ-*, and, in spite of Fick 11^3 207, the Sanskṛit *drākshā*, 'grape,' 'vine,' Ir. *dearc*, berry. The loss of the *d* in Latin was to be expected (cf. Corss. 1^2 210),[2] no genuine Latin word beginning with *dr*. Nor, in spite of G. Meyer, Gr. Gramm. § 258, is initial *δρ* a common combination in Greek. So perhaps we ought not to expect a parallel for the loss of the *δ*. The meaning 'spider' (*ῥώξ*) is evidently derived from that of 'berry,' the round body and legs of the spider suggesting the berry and its stalks. So is the use of *ῥᾶγες* for the berry-like tips of the fingers. The *γ* is lost in *ῥάματα· βοτρύδια, σταφυλίς*, quoted

[1] The *j* being inorganic.

[2] Compare my remarks on *adeps* in the Transactions of the Philol. Soc. (Lond.) for 1880-1, pp. 335 foll.

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by Fick. It appears in *δράγμα· τὸν τῆς σταφυλῆς βότρυν καὶ τὰς φοινικίνας βαλάνους* Hesych. Compare *δράκια· φύλλα Σικελοί id.*, and *ῥακίδες· ὀρόδαμνοι, κλάδοι id.* The root is *δρακ*, as in *δράσσομαι, δραχμή*; compare *δρακός· τῆς παλάμης, τῆς χειρός* Hesych. with which Fritzsche Curt. St. v 297, rightly connects *δρέπω*.[1] Comp. *δρέμμα· κλέμμα, οἱ δὲ κλάσμα* Hesych., *δρέπειν· τρυγᾶν, δρεπτεῖς· τρυγηταί id.* The word meant properly something 'plucked,' a grape or berry on its stalk.

acinus seems to be the same word as *ἄκινος* basil thyme (Doederlein Syn.). Perhaps the root is AK in *acer, acidus, ἀκωκή*, sharp, pungent."

Thursday, Dec. 2. The President, Professor MAYOR, in the Chair,

It was agreed to present a complete copy of the *Journal of Philology* to Professor Mommsen.

Mr. VERRALL communicated the following remarks :[2]

In Eur. *Alc.* 312 *σύ δ', ὦ τέκνον, μοι πῶς κορευθήσει καλῶς*; occurs a unique specimen of *κορεύω*, a synonym of *παιδεύω* formed from the stem of *κόρος* and *κόρη*. It has been preserved here by the accident that *χορεύω*, a word much more familiar to the copyists, obviously gave no sense. In three other passages the commoner word has been substituted.

(1) *Ion* 1084 foll. *κατὰ πόντον χορευόμεναι.* For *χορευόμεναι*, which is allowed to be corrupt, read *κορευόμεναι*, translating *The fifty maids of Nereus, whose life is in the sea*, etc. For *κορεύεσθαι, to spend the time of maidenhood.* cf. the analogous use of *παιδεύεσθαι.*

(2) *Herc. F.* 686. Read *οὔπω καταπαύσομεν Μούσας, αἵ μ' ἐκόρευσαν, the Muses who* (as patrons of education) *nurtured my youth. ἐχόρευσαν, set me dancing*, is grotesque.

(3) *Hel.* 381. *ἄν τε ποτ' Ἄρτεμις ἐξεκορεύσατο χρυσοκέρατ' ἔλαφον, she whom Artemis robbed of her maiden form and*

[1] See also Vaniček, Wörterb. 345. The Lith. *dregas*, 'grain,' and *drásleau*, 'tear, rob, plunder,' are also to be put here.

[2] See a paper *On some Ionic Elements in Attic Tragedy*, Journal of the Hellenic Society, vols. I and II.

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changed to a deer, etc., literally *did dismaiden*. ἐκχορεύειν in the sense required is an impossible word, and the reference to a χορός unintelligible.

Mr. POSTGATE communicated

EMENDATIONS OF CATULLUS XXV 4, 5, AND PROPERTIUS II 34. 91, 92.

idemque, Thalle, turbida rapacior procella
cum diva mulier arios (aries, aues) ostendit oscitantes.
Catull. XXV 4. 5.

"My emendation was suggested by Mr. Munro's (Catullus p. 6), who reads

cum diva *Murcia atrieis* ostendit oscitantes.

He has indicated the true sense of the passage which points out Thallus as eluding the notice of the *slaves* who have care of the guests' things. *diva* is an obvious gloss on *Murcia*, the goddess of sloth (see Mr. M.'s note), not, as all critics have supposed, the remains of the genuine reading. *mulier* is probably another. If it was a gloss written over *Murcia* (which was perhaps taken for *Marcia*), the corruption was very easy. The scribe probably thought that *Murcia* or *Marcia* was some female confederate of Thallus. Striking out *diva* and *mulier* and reading *Murcia*, we have *arios* left to deal with. This must be the remains of a substantive to go with *oscitantes*. This substantive is **atriarios**. The *atriarius* (Orelli Inscr. no. 6445 and Digest) was a slave of the *atriensis* and he may well have had to look after the property of guests. *atriarios* became *ariarios* and then one *ari* was omitted.

Propertius II 34. 91, 92.

et modo formosa quam multa Lycoride Gallus
mortuus inferna volnera lavit aqua.

In determining the meaning of this passage it is necessary to ascertain whether *volnera* is used (*a*) in a literal or (*b*) in a metaphorical sense. If the first, Propertius must be understood to assign the death of Gallus to the beauty of Lycoris, and we must thus suppose that something had

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happened like what is described in the well-known romance of Becker. Becker in his Gallus is no doubt right in assuming that Largus had some reason for his treachery to his friend; and it is not impossible that this may have been his jealousy of Lycoris. There is however nothing apart from this passage to justify the idea. Had Ovid known of anything half so romantic in the circumstances of Gallus' death, he could not have failed to have mentioned it when he speaks of Gallus; and if Propertius knew it, Ovid, his friend and confidant, must have known of it also. Besides this the allusion to actual wounds when speaking of the literary monuments of various poets' passion is out of place. Another objection on which I need not dwell is the unsuitability of *quam multa*. I shall therefore assume with all the critics, with the possible exception of Becker, that the metaphorical wounds of love are meant. If this is the case, how grotesque, nay how offensive the lines are as they stand,

'Gallus washes his *heart wounds* in the waters of the world below!'

But more than this the concrete word *lavit* lets in the first explanation, as it were, by the back door. Washing wounds in water to those who were acquainted with the manner of Gallus' death could not fail to suggest it; and the result is most confusing. It is quite easy to see how the corruption arose. The copyist who saw 'wounds' and 'water' next to each other could not resist bringing them together by his 'washing,' a mistake which he would be more likely to make if, as is not improbable, he was acquainted with the circumstances of Gallus' famous suicide. *lavit* then is corrupt; and we must endeavour to find what it represents. A passage which Baehrens has failed to understand will help us in our search. In IV 7. 63 sqq. Cynthia tells us how she and the heroines of old console each other in the lower world for the troubles which love has caused them during life: and then after giving their conversation she adds in *v.* 29 sic *mortis lacrimis* vitae sanamus amores 'So our tears in death heal the wounds of our love in life.' They find relief in tears for the sorrows of their lifetime. The word then that we want is **flevit**,

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which means here 'to sing of in mournful elegiac numbers,' a use found not only in Horace and Martial but in Propertius himself I 9. 10 aut Amphioniae moenia *flere* lyrae. As if to clinch the matter, we have the very phrase itself in IV 4. 29, 30 et sua Tarpeia residens ita *flevit* ab arce *volnera*. The use of the abl. which might cause difficulty to those acquainted only with ordinary Latinity is quite natural to Propertius. Cf. I 14. 1 abiectus Tiberina mollius unda '*by* the waters of Tiber.' Nor is the accumulation of *ablatives* any objection to the proposed reading. I may be permitted to refer to the Introduction to my edition of selections of Propertius in support of this statement (p. ci)."

Mr. MAGNÚSSON read two papers :—1. On the Scottish proverb *sokand seill is best;* 2. On the sailing directions of *Landnámabók* determining the course from the *Hern-isles* in Norway to *Hvarf* (*Wharf*) in Greenland.

In his *Reminiscences of Scottish Life and Character* Dean Ramsay had given, in illustration of the proverbial wisdom of the Scotch, a select number of the saws and proverbs from earlier collectors, among which place had been found for *sokand seill is best*, as one typical of special traits of Scottish character, forms of thought and language. On the sense of the proverb the Dean observed: "The interpretation of this proverb is not obvious. It is quite clear that *sok* or *sock* is the plough-share. *Seil* is happiness, as in Kelly. 'Seil comes not till sorrow be o'er;' and in Aberdeen they say, 'seil o' your face,' to express a blessing. My reading is, 'the plough and happiness the best lot.' The happy life is the healthy country one."

Mr. Magnússon maintained that, without any doubt, the proverb was an Old Norse one, bodily adopted by the Scotch at the early period, when Norse rule and language predominated in various and not inconsiderable parts of Scotland. In the Old Norse it must have sounded: '*sækjandi sæla er* (*es*) *bezt*,' and although that proverb was not on record in printed books, it was still living on the lips of the people in eastern Iceland. *Sækjandi* was the present parti-

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ciple of the verb *sækja*, etymologically = Engl. *seek*; *sæla* = Anglo-Saxon *sæl*, bliss, happiness, which still had a degenerate offspring in the modern English *silly*, just as Old Norse *sæla* had a similarly engendered offshoot in the Danish adj. *sölle*, poor, hapless, wretched (=*sæll* in Icelandic ecclesiastical authors of the 14th century). The sense that *sækjandi* bore in the proverb traced its origin to the power of the verb *sækja* as a military and law term: to be on the offensive side, to prosecute, hence, to be on the gaining, advancing side (the notion of contest against obstacles being implied), which came to the same thing as: slowly moving on, gradually advancing, gaining ground step by step. In illustration of this sense of *sækja* Mr. Magnússon adduced a number of quotations from old authors, supplementing them by proverbs still in use in Icelandic, in which the sense of *sækja* had the same power as in the original of the Scottish proverb. Thus *sækja norðr, austr, vestr, suðr, upp, út, inn, framm, ofan, neðan*, etc., was constantly met with in the literary as well as in the conversational language, where *sækja* meant 'slowly and steadily to move (on).' It was evident that the sense of slow advance was of a very high antiquity, for it was clear that the Icelandic language had resorted in later times to another of its verbs for the purpose of expressing the very notion that *sækja* bore in the present case when, so used, it sounded no longer familiar enough to the speakers' ear. This was the verb *siga*, which from its primitive sense '*to sink*,' acquired in its vicarious functions for *sækja* the sense of 'moving slowly onward.' Thus at this present day there was in Iceland a modern form of the proverb here under discussion in: *sigandi lukka er bezt*; further illustrations we had in such proverbs as *sigr á seinna hlutann*, 'the latter half is being gradually overcome'; also: *sigr þó seint fari*, 'on it moves though slowly it proceed,' and *betri er sigandi arðr enn svifandi*, 'wealth (fortune) better at a slow than at a swinging pace.' In *sokand seill is best*, therefore, we had the beautifully thought out Northern proverb *sækjandi sæla er bezt*, meaning primarily: the bliss which is on the steadily advancing side, the bliss that goes with in-

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dustrious and prudent application to a set purpose (tenacitas propositi) was the best luck to be desired; or, 'slow luck is best,' and it thus expressed the same thought as the later adaptation of the Latin; quisque suae fortunae faber, *hverr er sinnar lukku smiðr*, while, on the other hand, it seemed to contain a sage warning against what might be set down as the great flaw in the fatalistic and venturous viking's belief: his heedless trust in the luck of chance.

2. The sailing directions of the Landnámabók were found only in that recension of the work which was known under the name of Hauksbók, being a compilation of earlier recensions by Hauk Erlendsson a learned Icelander, ob. A.D. 1334. The passage containing the directions ran thus: *Af Hernum af Noregi skal sigla jamnan í vestr til Hvarfs á Grœnlandi* (*Grœnalandi* Oxford Reader); *ok er þá siglt fyrir norðan Hjaltland svá, at því at eins sé þat, at allgóð sé sjóvar-sýn; en fyrir sunnan Færeyjar svá, at sjór er í miðjum hlíðum; en svá fyrir sunnan Island, at þeir hafa af fugl ok hval.* This, freely rendered, meant: 'Starting from Norway from the Hern-isles, the course is due west all the way to Hvarf (Wharf) in Greenland. Sailors bound on this course keep so far off Shetland to the north *that land may just be descried* when the view at sea is very good (=when the weather is quite clear); but (the course is shaped) to the south of the Faroes so that the sea-line is mid-way up mountain; but to the south of Iceland so that they have inkling of sea-fowl and whales' (=follow the southern line of the 'swim of fish').

To understand the passage correctly it should be borne in mind that it was not a nautical guide written for the purpose of instructing Greenland-farers, but was, on the contrary, a piece of curious information for the readers of the Landnámabók concerning a maritime tradition of very long standing. Icelanders and Norwegians had been in the habit of sailing on this route for about 150 years before the earliest instalment of the Landnámabók was penned by Ari, and for upwards of 300 years by the time that Hauksbók was written. The passage was antique no less for proving itself to belong to a time when as yet there was no

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idea of nautical measurement in any stated units of length, than for the primitiveness of its language. The purpose of the passage was evidently to give the reader a correct idea of the high sea distance of the 'great circle' course from certain very well-known landmarks.

Older translators and commentators, among whom it was enough to mention Prof. Rafn in 'Grönlands historiske Mindesmærker,' and the Editors of the 'Oxford Icelandic Prose Reader,' had missed the true sense of the passage, in the first instance, by misapprehending its origin and purpose, and, in the second, by taking the first of the two *sé's* in the sentence from the wrong verb. The Oxford commentators took the sentence: *er þá siglt fyrir norðan Hjaltland*, etc. thus: (then you sail to the north of Hjaltland), 'albeit this may only be when there is a clear sky,' and commented on it thus: 'meaning that though this is the quickest way Ari is giving here, . . . yet that if you have not clear weather, you must go through the Pentland firth and creep up along from there to the Færeys instead of making the straight run.' This would involve a round out of due course, under very perplexing circumstances, of no less than over 300 miles, while, when north of Shetland, the sailor would have the Faros only 150 miles ahead right in his track and thus within a very easy reach. Any such sailing direction could not be intended. The main reason of this misunderstanding was, that the sense of the first *sé* had escaped the commentators. It was 3. pers. sing. pres. subj. of *sjá*, to see, in the impersonal mood, instead of *vera*, to be. The ancient pres. subj. of *sjá* was identical in inflexion with that of *vera*.

Thus: of sjá:	of vera:
Sing. 1 sé	sé
2 sér	sér
3 sé	sé
Plur. 1 sém	sém
2 séð (sét)	séð (sét)
3 sé	sé

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The context decided which word was wanted, and by rendering *svá, at þvi at eins sé þat* 'ut modo conspicetur,' all was correct; by taking the *sé* from *vera* the odd conclusion of the Oxford commentators that sailing north of Shetland 'may only be when there is a clear sky,' could hardly be avoided.

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REVIEWS.

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HOMER IN 1880.

Editions.

A. Sidgwick, Homer's Iliad, book xxi, Rivingtons, 1880.

" " *book xxii*, " "

H. Hailstone, Homer's Iliad, book xxi, with Introduction and Notes. Clarendon Press Series, 1880.

H. Dunbar, M.D., The Deeds and Death of Patroclus, book xvi of the Iliad. Glasgow, Stenhouse, 1879.

P. Sandford, Homer's Iliad, book xxii, with Introduction and Notes, etc. (Intermediate Education Series). Dublin, Ponsonby, 1879.

J. H. Pratt and W. Leaf, The Story of Achilles from Homer's Iliad, edited with Notes and Introduction. Macmillan, 1880.

E. Fowle, First Book of Homer's Iliad in graduated Lessons for Schools. Longmans, 1880.

Translations.

The Odyssey of Homer done into English verse by Avia. C. K. Paul, 1880.

The Odyssey of Homer, Books i-xii, translated into English verse with notes and parallel passages, by Sir Charles Du Cane, K.C.M.G. Blackwood, 1880.

Homer's Odyssey complete, literally translated by R. Mongan. (Kelly's Keys to the Classics). Cornish, 1880.

Homer's Iliad, construed literally and word for word, by Dr. Giles. Cornish, 1880.

Homeric Philology.

A. Goebel, Lexilogos zu Homer und den Homeriden. Heft ii. Weidmann'sche Buchh. Berlin, 1880.

F. A. Paley, Post-Epic, or Imitative Words in Homer. Williams and Norgate, 1879.

A. H. Sayce, "On the language of Homer and the Homeric poems" (an appendix to Mahaffy's "History of Classical Greek Literature").

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SUNDRY.

H. Schliemann, Ilios, The City and Country of the Trojans. Murray, 1880.

H. Dunbar, M.D., A complete Concordance to the Odyssey and Hymns of Homer; to which is added a Concordance to the parallel passages in the Iliad, Odyssey and Hymns. Clarendon Press, 1880.

Aug. Hagemann, Die Eigennamen bei Homer, Praktisches Handbuch fur Präparation der Ilias und Odyssee. Berlin, H. T. Mrose, 1880.

L. Lahmeyer, De apodotico qui dicitur particulae δέ in carminibus Homericis usu. Lipsiae, Teubner, 1879.

H. Frölich, die Militärmedicin Homers, von Dr. H. F., König. Sächs. Oberstabsarzt. Stuttgart, F. Enke, 1879.

J. P. Mahaffy, History of Classical Greek Literature (vol. i, pp. 22-84). Macmillan, 1880.

A. Römer, Die Exegetischen Scholien der Ilias im Codex Venetus B. Munich, J. Lindauer, 1879.

H. Schrader, Porphyrii Quaestionum Homericarum ad Iliadem pertinentium reliquias collegit disposuit edidit H. S. Fasc. i. Lipsiae, Teubner, 1880.

H. Kopp, Aurea Catena Homeri. Braunschweig, F. Vieweg & Sohn, 1880.

Ebeling, Lexicon Homericum; vol. i, fasc. xiii and xiv (pp. 689-800); vol. ii, fasc. ix (pp. 449-512). Leipzig, Teubner, 1880.

Dr. Ludwig Adam, Die Odyssee und der Epische Cyklus. Wiesbaden, J. Pleidner, 1880.[1]

Mr. ARTHUR SIDGWICK's excellent editions of separate books of the Iliad ought to be well enough known for any criticism to be needless; before very long it is to be hoped the whole twenty-four will be completed. They are, of course, elementary, but introduce a fair amount of easy etymology, and by no means ignore difficulties.

Mr. HAILSTONE's edition seems not to have been written for scholars very ambitious of learning; it is even more elementary than Mr. Sidgwick's, and was perhaps intended for miscellaneous students desirous of getting through an easy pass-examination.

Dr. DUNBAR's edition is still more rudimentary; at the foot of the page are given notes in the smallest possible compass, hardly ever containing more than the parsing of ordinary words. The longest note in the book is as follows: "The παρήορος is exemplified by the outrigger horse of the tramway cars of the present day, though not in nobleness or speed." The ordinary parsing notes are hardly such as

[1] With regard to these reviews in general, see the remarks in the Preface.—ED.

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should be given to the youngest school-boy nowadays; the last quarter of the nineteenth century is too late for such notes as "*κεκμηότας Ep. by sync. for κεκμηκότας*" or "*οὖτᾰ by apoc. for οὔτασε.*" Dr. Dunbar adds a translation at the end of the text, which is not without vigour, though it is generally pretty literal; but the words themselves ought to have taught Dr. Dunbar to be cautious when he was about to commit to paper such a translation of *μέγα νήπιος* as "rash to a degree."

Mr. SANDFORD's edition of the 22nd book of the Iliad is a very worthy rival to Mr. A. Sidgwick's. He gives short but very practical notes, and adds abundance of elementary etymology which appears to be generally sound, though objection might occasionally be taken, as for instance to his explanation of *εἰκοσινήριτα*. But, on the whole, it is an excellent type of what a school edition should be.

Messrs. PRATT and LEAF's "Story of Achilles" aims at presenting a selection of books from the Iliad sufficiently short to be comprised in a school edition of small size. The selection is based on a passage in the well-known essay on "Homer and Homeridae," in which De Quincey points out how the career of Achilles forms a story within the Iliad, capable of being detached from the rest of the poem, and maintaining throughout an uninterrupted stream of heroic achievement and human pathos. The books in which the story is contained, and which form the text of the volume in question, are twelve, namely 1, 9, 11, 16–24.

Mr. FOWLE's edition of the First Book is intended for beginners only; but it is well suited for its purpose, if the principle of special vocabularies applying only to a very limited subject be conceded. The notes, though quite rudimentary, appear to be sound.

"AVIA's" verse translation of the Odyssey is a work of unmistakeable value. The metre employed is that used also by Mr. Ernest Myers in his translation of the eighteenth book of the Iliad, and is virtually a rhyming hexameter minus the last syllable, with a free employment of *anacrusis* and spondaic or trochaic fifth feet. Of this metre "Avia"

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has great command, and the swing and vigour of the whole is excellent, though the employment of rhyme in the caesura in narrative only is apt to produce an unpleasant distraction by accustoming the ear to a resting point of which it is disappointed in the speeches of the actors. "Avia" has also a tendency to overmuch archæological diction, which produces a certain grotesqueness, as for instance when the ἀγορή becomes "folk-mote-stead"; and compounds like "knavery-deft" for κακῶν ἔμπαιος are too strained and affected for a true rendering of Homer. But the translation is in so many ways the best of recent verse-translations that it is much to be hoped that "Avia" will not shrink from trying his hand upon the Iliad; for the future he need certainly not be ashamed to give his real name.

Sir CHARLES DU CANE's translation is not one of any great value, at all events to scholars. The metre is the so-called "ballad metre," which soon becomes intolerable when used in large masses. The "notes and parallel passages" consist chiefly of quotations of passages in which later poets have imitated Homer.

The works of Messrs. R. MONGAN and GILES are mere "cribs," and could hardly be of value to any but dishonest fourth-form boys.

It should be added that a second edition of Messrs. BUTCHER and LANG's most admirable prose translation of the Odyssey has already appeared, and is enriched by the addition of several interesting illustrative notes.

The second volume of GOEBEL's Lexilogus is, after Schliemann's "Ilios," the bulkiest and in some respects the most important German contribution of the year to Homeric literature. It is of course an expansion of views familiar to those who are acquainted with the first volume, and is indeed the second half of a scheme aiming at an entire reconstruction of Indo-European etymology. Labialisation and Dentalisation are summarily dismissed to make room for transformations produced by a vanishing sigma and for Protean groups of co-ordinate primary and secondary roots, while even the time-honoured *Lautverschiebung* is doomed to

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the contempt of inverted commas. In fact we may say that the work is of too revolutionary a character to have a fair chance, now that an etymological orthodoxy has established itself. But it is well worth a good deal of study from the Homeric scholar, if only for the lively and often very telling attacks upon the traditional interpretation of Homeric words. Mr. Paley himself is not half so independent of authority as Dr. Goebel; and even where it is hardly possible to accept his conclusions he often leaves one dissatisfied at an accepted rendering with the dissatisfaction which ought to lead to advance. Among the most interesting of his disquisitions may be mentioned his investigation of *ἠλίβατος*—which he renders "bramble-nurturing," from root *ἀλ-* and *βάτος*,—of *εἰση*, of *ἀνήρ* and its compounds, and of *τέρην* and other cognate words. Considerable interest is added to the work for English readers by the great use made of examples taken from our own language, sometimes with the very quaintest effect. For instance, in discussing root *skak*, he says, "Wie wäre es, wenn Adj. *κακ-ός* statt *σκακ-ός* stände=*shock-ing*, *τὰ κακά*=*the shocks?*" *ἠίθεος* he explains as *ἀ-σFίθ-εος*="*not-swished*, nicht-vermählt." It would be interesting, were it possible, to trace the English sources from which this and equally remarkable and unfamiliar words, such as "smight," are drawn.

The aim of Mr. PALEY'S tract, as will be easily surmised, is to prove that "our Homer" uses many words of far later date than the so-called epic period, words in fact of the age of Plato, and often of the age of the Alexandrines. Mr. SAYCE'S Appendix to Mr. Mahaffy's History of Greek Literature tends to a somewhat similar conclusion, though in a less exaggerated form and with greater display of erudition. Mr. Paley's arguments are often ingenious and forcible, and include some telling criticism of scholars like Cobet, who believe in the possibility of bringing the language of Homer into philological consistency by conjectural restoration of the digamma; but his point of view is too one-sided to command assent. But it is made quite clear that the poems contain words belonging to very different ages; and Mr.

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Sayce adds plenty of evidence leading to the same result, showing, however, throughout a tendency to force from his facts far more rigorous and absolute deductions than they warrant. There is occasionally observable too in Mr. Sayce's appendix a lamentable want of accuracy, as in the statement that "Curtius has shown . . . . that *φέρειν* represents an original *φερε-Fεν*." As a matter of fact, Curtius says that he can see nothing in favour of such an assumption;[1] and what he proves is not that "the first *ε*," but that the *ει*, "of the Homeric forms in *-έειν*" (aorists like *φυγέειν*) "is historically false." Curtius' proof on the preceding page that the original form in *-έεν* can be restored throughout the poems is entirely ignored; it would upset Mr. Sayce's argument. One hardly knows whether Mr. Sayce is in earnest when he urges as a chorizontic argument that *κοσμέω* in the Iliad means "to marshal" and in the Odyssey "to set huntsmen," or that *ζωστήρ* in the Iliad means "a warrior's belt" and in the Odyssey "a swineherd's belt."[2]

Dr. SCHLIEMANN'S "Ilios" is of far too vast compass for a brief notice. The bulk of it, as may be supposed, consists of materials which have already appeared; the chief additions are disquisitions by many eminent scholars and men of science, both English and German, which are partly incorporated in the text and partly appear in the form of appendices. Dr. Schliemann himself seems to have slightly moderated at least the extreme expression of his own views: what at first he boldly called "Priam's palace" he now "attributes to the chief of the city, or king." But he still sees owls' heads everywhere, and the Iliad is, as before, the source whence every object is explained, though he is perforce bound to admit—surely with some inconsistency—that the civilization which Homer describes "is later by centuries than that which I have brought to light in the excavations" (p. 517).

Dr. DUNBAR'S Concordance to the Odyssey is the much-

[1] Verb. d. Gr. Spr. II 113.

[2] See Mr. D. B. Monro's article in the *Journal of Philology*, published since the above was written.

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needed complement of Mr. Prendergast's excellent, but unfortunately almost inaccessible, Concordance to the Iliad. Its usefulness can only be thoroughly appreciated by those who have had to work with an antiquated copy of Seber's Index, in which the bare references are given with nothing to indicate which, out of perhaps a score of passages, is the one sought for. The only complaint to be made against it is that it puts off into the far distance the day when we may hope to have a complete concordance to all the Homeric poems. One would have thought that, as Mr. Prendergast has never published his own work, there could have been little difficulty in seizing the opportunity offered by the self-denying zeal of a second labourer, and incorporating both into a work which would be final at least for a century or so.

It is hard to discover the cause for the existence of Dr. HAGEMANN's little "Handbuch." It is merely a brief dictionary of the proper names of Homer, hardly ever containing more, and often much less, information than Autenrieth's School Dictionary (of which a second English edition has, I am glad to see, just appeared); and omitting most important names. The first glance shows that headings of such peculiar interest as *'Ορχομενός* and *Πυθώ* are absent, no doubt with a large number of others. On the other hand we find "*Δελφοί*, berühmtes Orakel in Phocis," though the name does not occur either in the Iliad or Odyssey. But perhaps these fatal inconsistencies, as well as continual misprints, should not be debited to Dr. Hagemann, who died before the work was published, and no doubt left it incomplete.

LAHMEYER's tract on "δέ in the apodosis" is an academical dissertation from the University of Kiel. Without pretending to any particular originality, it gives a useful and succinct account of the different theories, and arrives at the only reasonable conclusion, that this use of the particle is a survival of the archaic paratactical construction.

Dr. FRÖLICH's pamphlet is a remarkable instance of the passion of the day for "Realien" of the most realistic kind.

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The term *Militärmedicin* seems to be a wide one, including not only matters like the housing and clothing of the troops, but even the questions of recruiting and malingering (*Simulationen, Krankheitsvorspiegelung*). Under the latter head is a long discussion of the stories of the hiding of Achilles at Scyros, and the attempt of Odysseus to evade service, Od. XIV 237–9 being quoted to prove the existence of malingering in Homeric times. Purely medical matters have only eight pages devoted to them; principally an analysis of all the wounds inflicted during the battles of the Iliad, which are divided among different parts of the body, the per-centages being compared with those of wounds received in modern warfare, and the differences explained by the different style of fighting. Dr. Frölich concludes, from the fact that Homer's surgical knowledge is so "*erstaunlich treu*," that he must himself have been acquainted with medicine; we ought no doubt henceforth to describe the poet as "König. Achai. Oberstabsarzt."

A really important addition to the literature of the Homeric question is given by the chapters on Homer in Mr. MAHAFFY'S "History of Greek Literature." The sixty-three pages devoted to this subject are a model of terse recapitulation, sound criticism, and lively writing—a more complete contrast to the mass of German Homeric literature can hardly be conceived. Mr. Mahaffy takes up a position very similar to that of Grote, holding the Iliad to be an expansion of an older Achilleis; only he does not consider that the interpolated portions were, as Grote would have it, enough to be called an "Ilias proper." He holds these rather to have been added from time to time, in honour of particular heroes, and by different hands, some of whom may also have contributed to the Odyssey, though this poem is decidedly later than the Iliad as a whole. Mr. Mahaffy agrees to a certain extent with Kirchhoff and his school, in holding that the Odyssey itself shows marks of composition from two or more earlier lays, a "Nostos" and a "Telemachia."

RÖMER aims at displacing the scholiast of "Ven. B" from

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the position assigned to him by all editors, including Dindorf, at the head of all extant writers of "exegetic" scholia, that is, scholia independent of the "Viermänner" of Ven. A. He shows at length that the author in question had before him sources from which he extracted his comments with the most absurd misapprehension of their meaning, often running together separate notes into absolute nonsense; and that his lucubrations, wherever they cover the same ground with the scholia of the "Townleianus" (Victorianus), are infinitely inferior to them in authority. The introduction to the work contains an interesting and generous review of what good seed there is to be found among the chaff-heaps of these later pedants.

SCHRADER has collected and edited the text of the Scholia of Porphyrius, where this very MS., the "Ven. B," has hitherto had the ground pretty much to itself. Porphyrius seems to have been the author of all the *ζητήματα* and *λύσεις* which have come down to us; their interest lies chiefly in the fact that it was in speculations such as these that Aristotle's purely Homeric work seems to have consisted. The first part contains only the text of the Scholia to the first twelve books of the Iliad, with a short preface giving a brief account of the MSS. employed. The principal value of the work will probably be in the Prolegomena, which are to appear in the second volume.

H. KOPP'S *Aurea Catena Homeri* is mentioned only to warn scholars that it deals almost entirely with alchemy and Goethe, Homer playing a very insignificant part. The mention of the *σειρὴ χρυσείη* in Il. VIII 19 seems to have led to the ascription to Homer in neo-Platonic times of an esoteric doctrine of the universe, later developed into the passage of matter through the following remarkable "Golden chain" of forms: "*Chaos confusum—Spiritus mundi volatilis incorporeus—Spiritus mundi acidus corporeus—Spiritus mundi fixus alcalicus corporeus—Materia prima omnium corporum sublunarium—Animalia—Vegetabilia, seu Azoth—Mineralia—Spiritus mundi concentratus fixus, seu Extractum Chaoticum purum—Perfectio consummata, seu Quinta Essentia Universalis.*

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A work on these truly Homeric lines seems to have been written in Germany at the beginning of the 18th century, under the name of "Aurea catena Homeri," and to have possessed sufficient merit to impress Goethe. It is with the history of this work that Kopp deals.

The second volume of EBELING'S important work is at length complete; but there seems to be little hope that the concluding parts of the first volume will be issued before the very poor paper of the earlier has been thoroughly worn out. It seems a pity that the publication has not gone straight on from the beginning, in order to allow of the possibility of binding the first volume. But the value of the work is so great as to make it necessary to condone smaller inconveniences; and it is of course so familiar to all Homeric scholars as to render any full report needless. The 112 pages added to the first volume only take us from *κατόπισθε* to *κιρνάω*, chiefly on account of the great length of the article on *κε*, to which no less than 45 pages, 90 long columns of small print, are devoted, containing a most welcome mass of material to any scholar who will venture to tackle that mysterious particle as Lange has tackled *εἰ*. The two fasciculi are the work of E. Eberhard. The one which completes the second volume is by Capelle and Schnorr von Carolsfeld, the proper names being added by C. Mutzbauer. The most important article is that on *ὡς* and *ὥς* (34 columns). It is rather curious that no references should be made to the 5th ed. of Curtius' Grundzüge, the 3rd and 4th editions being quoted apparently without distinction. The note on p. 739 of the 5th ed. should, to take an instance, have been quoted under *χέρης* and *χερείων*, as Curtius' latest view is entirely different from that of the 3rd edition, which is referred to.

Dr. ADAM has added another to the many highly ingenious theories by which Germany has attempted to explain the origin of the Homeric poems. About a third of his 125 pages are devoted to a restatement, with some amplifications and corrections, of the thesis of a former work, "Die älteste Odyssee" (Wiesbaden, 1877): his aim is to show that the

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Odyssey is made up of portions of several epic poems which he distinguishes by an analysis of their "Motive" or leading ideas. We have of course a Telemachia, and a Nostos, and also a "Phäakis," which last must have almost risen to the dignity of a three-volume novel if, as Dr. Adam thinks, it originally concluded with the marriage of Telemachus and Nausicaa. Then we have two poems dealing with the slaughter of the suitors, each with its own Penelope, one of whom is not even true to her husband's memory, but is only anxious to marry again so soon as Telemachus has attained manhood. There are besides numerous interpolated passages.

Having established this analysis by pointing out the numerous inconsistencies of which the Odyssey is, of course, full, Dr. Adam goes on to explain the composite nature of the poem. He investigates with great erudition, and certainly with originality, the nature of the Epic Cyclus, showing that there were two periods of Cyclic poets which have hitherto been confused, one falling in Alexandrine times, the other certainly before Sophocles and Polygnotus, but after Eugammon, whose "Telegonia" we are told was the last poem incorporated into the Cyclus. He believes, and adduces a great deal of evidence to show, that these earlier Cyclics constructed a gigantic history of gods and heroes, all centred round the *μῆνις* of Gaea, Mother-Earth, who, we are told, was vexed by the multitude and wickedness of the men she had to bear, and prayed Zeus to rid her of them. To this end Zeus made plagues, such as the flood of Deucalion, and wars, such as the Theban and Trojan; and this *βουλὴ Διός* was shown as working itself out through all the ages of mythical history. In order to construct this great circle they took advantage of the now completed mass of Epic poetry, and incorporated such of it as suited their purpose, expanding, curtailing, or refashioning as it suited them. Into this corpus both Iliad and Odyssey were fitted; but Pisistratus' commission took them out and formed them into a little Epic cycle of Troy by themselves. These various manipulations obviously give plenty of room for the introduction of the contradictions

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already "established" in the Odyssey, and Dr. Adam puts each of them down to its proper place. It may be added that he attributes the lead in the formation of the Great Cyclus to Cynaethus of Chios; and thinking it likely that his success here would entitle him to a seat upon the commission of Pisistratus, boldly reads χῖος κίναιθος for the mysterious ἐπὶ κόγκυλος of a well-known passage of Tzetzes. As a really ingenious and elaborate speculation, the book is perhaps worth reading, but is not likely to convince.

It may be added that the "*Annuaire de l'Association pour l'encouragement des Etudes Grecques en France*" for 1880 (Maisonneuve) contains two articles on Homer. "*Les questions Homériques*" is a summary of lectures given at the Sorbonne as long ago as 1835–6 by *M. Fauriel;* it will be found pleasant reading by any one who wishes to refresh, without much fatigue, his recollections of the early stages of the Wolfian controversy. "*Homère dans le Moyen Age Occidental*" is an interesting but somewhat superficial account of the causes which led to the complete obscurity of the great poet until the Renascence was well established.

WALTER LEAF.

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PLATO IN 1880.

I. General.

(1) *Platonis opera quae feruntur omnia ad codices denuo collatos ed. M. Schanz.* II. 2. Theaetetus pp. xvi. 107. VII. Euthydemus. Protagoras. pp. xvi. 118. Leipzig (Tauchnitz).

(2) *Nohle, C., die Staatslehre Platons in ihrer geschichtlichen Entwicklung.* Jena (Frommann). pp. xviii. 169.

(3) *Heine, Th., de ratione quae Platoni cum poetis Graecorum intercedit qui ante eum floruerunt.* Breslau. pp. 73. (Inaug. Dissert.)

(4) *Hasbach, die Beziehungen der Aesthetik Schopenhauers zur Platonischen Aesthetik;* in *Zeitschrift für Philosophie*, lxxvii. 1 and 2.

(5) *Löschhorn, K., Kritische Studien zur platonischen und christlichen Ethik.* Wittenberg. pp. 40. (Gymnas. Progr.)

(6) *Drygas, A., Platons Erziehungstheorie nach seinen Schriften dargestellt.* Schneidemühl. pp. 29.

II. On Particular Dialogues.

(7) *Zeller, E., zur Geschichte der Platonischen und Aristotelischen Schriften:* in *Hermes*, xv. 4, pp. 547–553.

(8) *The Euthyphro of Plato*; with an introduction and notes by G. H. Wells, B.A. London (Bell). pp. 69.

(9) *Schmidt, H., exegetischer Commentar zu Plato's Theätet:* from the *Jahrb. f. class. Philol.* 12. *Suppl.-Band* pp. 77–180; also separately published. Leipzig (Teubner).

(10) *Müller-Strübing, H., Protagorea;* in *Neue Jahrbücher f. Phil.* cxxi. pp. 96, 97.

(11) *Münz, B., die Erkenntniss- und Sensationstheorie des Protagoras.* Wien (Konegen). pp. 36.

(12) *Huit, C., le Sophiste est-il l'œuvre de Platon? Comptes Rendus de l'Académie d. sci. mor. et pol.*, cxii. pp. 734–754, cxiii. 134–145, 310–330.

(12b) *Apelt, O., observationes criticae in Platonis dialogos.* Weimar, pp. 13. (Gymn. Progr.)

(13) *Apelt, O., Untersuchungen über den Parmenides des Plato.* Weimar. pp. 56. (Gymn. Progr.)

(14) *Göbel, K., über den Platonischen Parmenides.* Gütersloh. pp. 84.

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(15) *Apelt, O., zu dem Commentar von Plato's Parmenides;* in *Rhein. Mus.*, N.F. Bd. 35, 2, pp. 164–173.

(16) *Badham, C., ad Platonis Philebum.* ἔπαινος in *Mnemosyne*, N.F. v. 8, 4, pp. 401–406.

(17) *Liebhold, K. J., zu Platon's Philebus:* in *Neue Jahrbücher f. P.*, Bd. 121, H. 8, pp. 526–528.

(18) *Usener, H., Abfassungszeit des Platonischen Phaidros:* in *Rhein. Mus.*, N. F. Bd. 35, 1, pp. 131–151.

(19) *Susemihl, F., die Abfassungszeit des Platonischen Phaidros:* in *Neue Jahrb. f. P.*, Bd. 121, 10, 11, pp. 707–724.

(20) *Becker, Th., Zur Erklärung von Platons Laches:* in *Neue Jahrb. f. P.*, Bd. 121, 5, pp. 305–316.

(21) *Fischer, C., über die Person des Logographen in Platons Euthydemus.* Lemberg. pp. 28. (Gymn. Progr.)

(22) *Cobet, C. G., ad Platonis Protagoram:* in *Mnemosyne*, N.S. VIII, 3, pp. 329–344; 4, pp. 391–400.

(23) *Kleist, H. v., die methodologische Bedeutung des platonischen Dialogs Protagoras:* in *Philologus*, Bd. 39, 1, pp. 1–31.

(24) *Förster, R., Sophron und Platon:* in *Rhein. Mus.* 35, 3, pp. 471–3.

(25) *Liebhold, K. J., zu Platon's Politeia:* in *Philologus*, Bd. 39, 1, pp. 165–170.

(26) *Rettig, G. F., die Zahl in Platon's Staat* viii. 545–547: in *Zeitsch. f. d. österr. Gymn.* 8, 9, pp. 561–587.

(27) *Stein, P., de Aristophanis Ecclesiazusarum argumento e* iv *Reipublicae Platonis libro sumpto.* Halis. pp. 22. (Inaug. Diss.)

(28) *Bruns, J., Plato's Gesetze vor u. nach ihrer Herausgabe durch Philippos v. Opus.* Weimar (Böhlau). pp. 223.

(29) *Dziatzko, K., Kritisches zu Plato's Leges:* in *Rhein. Mus. f. P.*, 35, 2, pp. 305–309.

(30) *Tannery, P., L'éducation platonicienne:* in *Revue philosophique*, t. x. pp. 517–530.

(31) *The Trial and Death of Socrates:* being the Euthyphron, Apology, Crito and Phaedo of Plato translated into English by F. J. Church. London (Macmillan). pp. 190.

Before the commencement of the new critical edition (1) the relationship of the inferior manuscripts of Plato, which are not derived from the Bodleian, was obscure and disputed. Prof. SCHANZ believes he has traced them all to a Venetian codex T, by Bekker designated ϱ, thus exploding the notion of a third family distinct both from the Bodleian and the great mass of inferior manuscripts of which Bekker's Γ and Paris B are examples. This discovery, communicated to the world in the pamphlet *Ueber den Platocodex, etc.* (1877), is manifestly of great importance: it immensely simplifies the critical study of the text. The Bodleian and the Venetian

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T are the only independent authorities for the text of the first six of Thrasyllus' tetralogies—T alone for the seventh—if we accept Prof. Schanz's conclusions, which have naturally been submitted to much discussion.

The investigation of the relationship and relative value of the sources of the text once made, the execution of this great work is proceeding carefully and successfully. It is a decided improvement in the later issues that the variations in grammatical form or orthography merely are relegated to an appendix, so that they do not interrupt the record of really important readings and conjectures in the footnotes.

Various grammatical and critical questions are discussed in Prolegomena to the *Theaetetus* and in the preface of the *Euthydemus*. There are fifty odd corrigenda, mostly of trifling moment: they should include VII p. 72, 4 adnot: Shilleto: p. 78, 1 *ὅτου* and *υἱός*.

(2) is a fresh and valuable essay. Dr. NOHLE opposes the view, first emphasized by Hegel, and accepted though with considerable qualification by C. F. Hermann and Zeller, that in the *καλλίπολις*, as in the ancient state generally, the liberties of the individual are sacrificed to the good of the community. On the contrary it is here maintained that in all his sacrifices the citizen saw his own enlightened self-interest. Modern criticism, from dwelling disproportionately on such institutions as communism, which Plato considered of quite subordinate importance as a means to secure certain ends, has come to misapprehend the entire drift of the Platonic state.

With this novel view the author traces the gradual growth and transformation of Plato's political theories as laid down in the different dialogues, which he agrees to accept in the order assigned by Zeller. From Socrates Plato inherited two main ethical principles: (1) Egoism, (2) Rationalism. By egoism is meant what is sometimes called Eudaemonism, that Socrates in common with all ancient thinkers approached Ethics with the inquiry, What must I do in order to secure Wellbeing? So far from being overlooked, this principle is most emphatically endorsed by Plato, and the whole ethical

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argument of the *Republic* is to establish the intrinsic superiority to the agent of Justice over Injustice: 445 *πότερον λυσιτελεῖ κ.τ.λ.* It was in his rationalism, however, that Socrates made a real advance upon contemporary thought, in his unshaken conviction that action must be based upon knowledge. But he did not succeed in completely carrying this out; he left an undefined field, reserved by the gods at their own disposal, where *μαντική* and not science is to guide our conduct. It is an important object with Dr. Nohle to prove that Plato reached his conception of a supreme science, *ἡ πολιτική*, the science of the good, by criticizing the inconsistency of the Socratic *μαντική*: see Charm. 173 E, Lach. 195 E, 198 E, Euthyd. 279 C for the juxtaposition of the two. Plato pushed the notion of *τέχνη* to its logical consequences; what to the uninformed seems luck is ultimately reducible to science. And from Laches 197 B we gather that the requisite knowledge will be found in a few only. Thus even in the early Socratic dialogues we may discern, firstly, what Dr. Nohle designates the technical principle in politics, and, secondly, the no less important aristocratic principle, the restriction of political knowledge to a few.

The effect of Socrates' death upon his disciple may be discerned in the *Apology* and *Crito*. It was the conviction that reforms by means of persuasion with the consent of the Demos, such as Socrates had contemplated, were impossible. A new order of things was necessary. And this becomes plainer when we pass to the *Protagoras*, *Gorgias*, *Meno*, where the existing democracy is closely examined and pronounced defective, since what political insight it contains rests upon mere *δόξα*, incommunicable, a matter of chance: while the aim of its possessors is to provide immediate gratification rather than to study the real interests of the people.

In accordance with Zeller's scheme the *Politicus* has next to be reviewed in what is perhaps the most original part of the book. No notice is taken of the opinion that the *Politicus* is a late dialogue; but many ingenious considerations are adduced which tend to prove that its political theory is intermediate between the Socraticism of the *Charmides* and the

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full development of the *Republic*. E.g., the elevation of *three* out of the mass of subordinate arts in the *Charmides*—the General's, Judge's, Rhetor's—into a separate class is, it is argued, a foreshadowing of the second class of citizens in the *Republic*. Again, take the position of the philosopher. In the *Politicus* he educates the rulers, who have right opinion but not knowledge, while the army is still a militia of the lower citizens. Now this separation of the spiritual and temporal power—the philosopher who trains the rulers and the rulers who are the executive and have the entire force of the state at their sole disposal—is a difficulty unsurmounted in the *Politicus*. But in the *Republic* the solution is complete: the philosophers become rulers; the possessors of right opinion sink to the second place: while the absolutism of the government (Plato's *third* great political principle) is secured by the standing army.

In the state of the *Politicus* the Demos is still persuaded by rhetoric, for they bear arms: in the *Republic* persuasion is dropped and the orders of the government are enforced by the standing army. Lastly, the superintendence of marriages (Pol. 309, 310) may be regarded as a germ of the peculiar institutions of Rep. Bk. v.

In an interesting section on the defective states of *Rep.* VIII IX Dr. Nohle holds (in opposition to Zeller) that the succession is intended to be chronological. Sparta, under Plato's very eyes, was making the transition from Timocracy to Oligarchy. Athens under the Solonian constitution was oligarchical: hence we may look for Plato's proof of the remaining transitions, viz. from Oligarchy to Democracy, Democracy to Tyranny, in the history of Athens down to the time of the Thirty. This last can hardly be called convincing.

After this it is comparatively easy for the author to unfold his views of the Ideal state. All the political principles previously established are here brought in, and by the education of the rulers provision is made against any abuse of their power, while in the *Politicus* no safeguard of the kind is yet proposed. Rulers constrained to give up the nobler

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life of pure speculation to mix for a while in practical affairs which they despise will not, so Plato thinks, be likely selfishly to misuse their position.

The true object of the communism of the two upper classes, and the "religious training of the army," *i.e.* of the guardians, are described with vivid and just appreciation. That the main thesis is successfully proved, is perhaps too much to say, though the essay abounds in acute suggestions. But quite apart from the comparison of Plato's absolute government with that of Hobbes—of the *Republic* with the *Leviathan*—there is independent value in this careful historical study of Plato's political theories.

In an excellent degree dissertation (3) HEINE treats of the passages in which Plato criticizes individual poets. Poetry as a whole is judged and condemned in the *Republic* II—III, X, because it contradicts the philosophic conception of God as immutable, because as *μιμητική* it is unacquainted with *τὰ ὄντα*. Elsewhere Plato recognizes the relative merits of different kinds of poetry and of different writers. We have in this dissertation a fairly comprehensive collection of such allusions, quotations and notices, arranged under the Epic, Tragic, and Lyric poets and discussed so as to throw all possible light on Plato's estimate of them. Nothing very novel can be expected: we are familiar with Plato's admiration for Homer and Aeschylus, his respect for the assumed antiquity of the Orphic hymns, etc., etc. There is no quotation from Sophocles, but Heine adds to the two verbal allusions discovered by Prinsterer a third, comparing Ajax 1117 with Phaedr. 243 E. Probably in a writer like Plato there lurk numerous undiscovered or unrecoverable allusions to, and echoes of poetical phrases: *e.g.* Phaedr. 242 D from Ibycus, which ought to have been quoted by the author, cf. Parm. 137 A. At the same time it is natural he should occasionally be tempted to make more out of the allusion than it will fairly bear: thus not many will accept the implied reproach of Euripides and Agathon as flatterers of tyrants on the evidence of Rep. VIII 568 B, C, and Symp. 172 C (!). Heine tries to prove, after Sengebusch, that Plato recognized only the Iliad and

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Odyssey as genuine amongst the mass of poems attributed to Homer. The arguments are as follows (p. 15 sq.). In Euthyphro 12 A ὁ ποιητὴς ὁ ποιήσας cannot be Homer, for Plato would not speak of Homer as 'this poet' τούτῳ τῷ ποιητῇ. Rep. X 600 B is guarded by the words εἰ τὰ λεγόμενα περὶ Ὁμήρου ἀληθῆ, implying Plato's disbelief. In Phaedr. 252 B ἀπόθετα ἔπη are explained to be poems attributed to Homer by the Homeridae, but disallowed by Plato. Besides there is the obvious fact that all the instances taken in Republic II III are from the Iliad and Odyssey, and that no other poem is quoted as Homer's, except the Margites in the spurious *Second Alcibiades*.

The two remarkable aesthetic theories compared by HASBACH in (4) have certain affinities owing to Schopenhauer's assumption of the ideas into his monistic system. It is clear, however, that whatever he means by Idea, it is not what Plato meant. According to Schopenhauer the ideas, which under certain conditions the artist contemplates, are beautiful. Now are the ideas beautiful in Plato's theory? There is an Idea of the Beautiful, αὐτὸ καλόν; but on the evidence of Phaedr. 247 C ἀχρωματός τε καὶ ἀσχημάτιστος καὶ ἀναφὴς οὐσία, it would seem that we must refuse to call the ideas as a whole beautiful. Nay the writer argues that some of the generic ideas must, from the common qualities of the particulars under them, be nearer to ugliness than beauty. Ordinarily beauty is not an essential but an individual quality; in a beautiful object the Idea of Beauty must have to contend not solely with original (?) matter but with the generic Idea.

The conditions of Beauty on Plato's theory reduce to four:

(1) purity or simplicity in sensible objects which are simple:

(2) symmetry of parts in compounds:

(3) unity, and (4) uniformity in objects of thought.

Ultimately τὸ μέτριον is the cause of all four. Thus Good, Virtue, etc., are not beautiful because good or virtuous but simply because they have proportion and harmony; Phil. 64 E.

A fairly complete account may be obtained from the *Phaedr. Symp. Rep.* of the artistic faculty. Obviously Plato has not duly recognized imagination: he has overlooked too the wise

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deliberation which is as necessary to a successful work of art as the enthusiasm he so well describes. Lastly, his metaphysical theory prejudiced his whole view of the position of Art. As mere imitation of phenomena it is ranked below actual life. Schopenhauer here presents a striking contrast; for he places the artist along with the philosopher far above actual life.

(5) In a rambling paper on the Platonic dialogues generally, LÖSCHHORN classifies them into (1) propaedeutic, (2) methodic, (3) constructive. To him "the strength of Plato's philosophy lies in Ethics: his doctrine has a thoroughly religious foundation." Plato's ethical doctrine is expounded in a fragmentary way. The Being of the Ideas is explained, after Lotze and Dieck, to be the validity of universal laws which are thoughts of the divine mind.

In (6) DRYGAS gives a compilation of passages bearing upon education from all the dialogues. He (p. 25) claims Plato's authority for the statement that a speech to be artistic must consist of the following parts *προοίμιον, διήγησις, μαρτυρίαι, τεκμήρια, εἰκότα, πίστωσις, ἐπιπίστωσις*, Phaedr. 266 D, E.

Crito.

In (7) ZELLER points out the striking coincidence between the dream of Socrates in the *Crito* and the dream of Eudemus which formed the subject of Aristotle's lost dialogue *Eudemus*, as reported by Cicero, de Div. 1 25, 53. As a "iuvenis egregia specie" appears to Eudemus in sickness and announces that five years afterwards he will return home, so in Plato (Crito 44 A) a woman *καλὴ καὶ εὐειδής* appears to Socrates in prison with the news *ὦ Σώκρατες, ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο*; the event showed that by the return home was meant death, just as Socrates infers his own departure on the third day, Phthia, the home of Achilles, standing for home generally. The coincidence is not merely the oldest and strongest evidence for the existence (and indirectly the genuineness) of the *Crito*; it is also interesting as a further proof of the manner in which Aristotle, while still a Platonist, (the date is perhaps as early as 352–51, directly upon the

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event it commemorated) imitated his master's works, the relation of the discussions in the *Eudemus* to the *Phaedo* being unquestionable.

Euthyphro.

(8) No annotated edition of the Euthyphro has been published in England since Forster's *dialogi quinque* saw the light in Oxford, 1745. Mr. WELLS' Introduction, Excursus and Analysis are written in a fresh vigorous style and likely to be useful. It is hardly correct, however, to talk of Socrates' "δαιμόνιον or spirit," and "other sources of existence instead of the god Zeus" rather implies that the Greeks considered Zeus a creator: while it is highly improbable that, as Satyrus affirmed, Anaxagoras was accused of Medism. The editor is full of enthusiasm for his subject, and explains carefully every turn of the argument. Yet, after all, there is no other way to the precise meaning of Plato or any other Greek author than thorough and painstaking grammatical study. It is just here that Mr. Wells is deficient, perhaps not altogether through his own fault. The authorities he quotes are Jelf, Matthiae, Stallbaum, and some of the notes are positively misleading. Thus on 9 A, ὃς ἂν . . φθάσῃ, "Socrates puts the case indefinitely . . . Hence the employment of the potential ἄν, expressing contingent or possible action, and of the conjunctive. But it is not an entirely imaginary case. Hence the conjunctive is primary," p. 43; but compare Goodwin, *Moods and Tenses*, §§ 36; 63, 3, 4. So on ἔσονται 2 D p. 21, "future instead of an ordinary conjunctive" after ἐπιμεληθῆναι ὅπως. See also the notes on γιγνόμεθα 7 D, p. 38: οὐ δεῖ 8 B, p. 40; and the note on 15 E, p. 63. Sometimes where the editor understands the passage rightly the note is rather confusing than helpful: *e.g.* προκαλεῖσθαι 5 A, p. 30 (ἅπερ καὶ τὸ πρότερον προὐκαλεσάμεθα hardly illustrate the double accusative of ταῦτα προκαλεῖσθαι αὐτόν). εἶδος, 6 D, p. 35, does not need the Ideal Theory to explain it. Or take the notes on ἐπεί 9 B, p. 44 (compare ἐπεὶ θεάσαι 5 E); τὸ γάρ 9 C, p. 45; εἶδος and οὐσία 11 A, p. 49, "πάθος, what is experienced (πάσχεται) by men." It will

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be news to students of Comparative Philology that the latter part of ὠλιγώρει (p. 28) "is said to be akin to Lat. cura," and that we can certainly trace αἶ vae woe "through exactly the same changes" as οὖρος vereor ward. It is to be hoped that defects like these will be removed when the work reaches a second edition.

Theaetetus.

(9) is SCHMIDT's sequel to his critical commentary published in 1877. All passages where a controversial position had to be taken as regards the text were explained in the previous volume, which is thus naturally more interesting and important than the present one. Together they form a valuable help to students of the Theaetetus: published twenty years later than Campbell, more condensed, and also later, than Peipers. The famous mathematical passage, 147 D, is elucidated with complete success: the diagram was inserted in the critical commentary.

In (10), a paper on Ar. Aves 1071–7, MÜLLER-STRÜBING adduces Phaedo 109 D, E to support that interpretation of Theat. 171 C *ἀνακύψειε μέχρι τοῦ ἀὐχένος—καταδὺς ἂν οἴχοιτο*, which sees an allusion therein to Protagoras' death by drowning.

In (11) MÜNZ interprets Protagoras' maxim (*μέτρον ὁ ἄνθρωπος*) to mean "man is the measure of the secondary qualities of things:" *i.e.*, such qualities do not belong to things independently of us. The difficulties of such a restriction of the universal subjectivism usually attributed to Protagoras are admitted by the writer. Aris. Met. III 2. 998ª 2, to which he appeals, must be understood in a wholly new sense. In Pl. Theaet. 157 C, which appears decisive against it, *ἄθροισμα may* be taken for a compound concrete object as opposed to the parts of which it consists. Of course it follows that Plato, Aristotle, in short all the ancients were mistaken about Protagoras. Last of all it is pointed out (pp. 33–36) that if, as Plato's account in the *Theaetetus* implies, secondary qualities are to Protagoras 'sensations rendered objective,' he is landed after all in the difficulty which by his theory of knowledge he sought to avoid, the

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union namely of opposite qualities in the same subject at one and the same time.

In spite of frequent criticism of the conclusions of Peipers in *die Erkenntnisslehre Plato's* (1874), this essay is mainly based upon that work. Thus pp. 16–18 reproduce in substance Peipers *l.c.*, pp. 683, 4: pp. 20–32, text and notes, follow Peipers pp. 279–313: and the whole paragraph p. 32 beginning "Noch sei dessen . . . " is taken, almost word for word, from Peipers p. 288 "Aus der nun folgenden . . . bieten."

Sophista.

Besides the articles of (12), I have referred to a paper by M. HUIT on the same subject in *l'Annuaire* for 1879, pp. 176–199. The objections of Schaarschmidt and Ueberweg against the genuineness of this dialogue are urged with considerable force. The materialists in the γιγαντομαχία may be Ionian physicists or atomists of Abdera, or perhaps Eristics; he says nothing of the Cynics: their opponents are Platonists. Again, τὸ τελέως ὄν must be either God or the Ideas: rejecting the latter view M. Huit suggests that here we have a germ of the Aristotelian conception of God as νόησις νοήσεως. Coming to the external authorities for the dialogue, he subjects the supposed references in Aristotle to a rigorous examination after Schaarschmidt. But he omits the very important passage De Anima III 3. 9 and the argument from the *Politicus*. Aristotle wrote a Σοφιστής according to Diog. Laert. VIII 57; IX 25: after suggesting that possibly this may be such an early Aristotelian dialogue, M. Huit falls back upon some unknown eclectic Platonist, much under the influence of Aristotle, as a safer hypothetical author.

The arguments brought forward mostly point to real difficulties, either in the dialogue, *e.g.* the idea of Being itself, the κοινωνία τῶν γενῶν, the definition 247 D E esse = posse, or in Aristotle's exposition of Platonism, which exaggerates, if anything, the immobility of the ideas and their separation from things sensible (χωρισμός).

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To the résumé of opinions on the question, pp. 310–330, should be added Dr. Thompson's admirable and conclusive paper, reprinted in *the Journal of Philology*, VIII 290–322.

Dr. APELT (12[b]) explains Soph. 232 E to mean *τὸ ποιόν ἐστι, ὃ ἐρωτᾷς, εἰ δυνατὸν ἡγοῦμαι, καὶ πρὸς τί μάλιστα ἡμᾶς τοὺς νέους ὀξύτερον βλέπειν λέγεις*; Thus *τὸ ποῖον* and *πρὸς τί* correspond with mathematical exactness to distinct portions of the preceding remark, in which Heindorf's conjecture *πρὸς αὐτῷ* becomes unnecessary. In 258 E he takes *ἕκαστον* with *μόριον*, not with *τὸ ὄν* as Campbell: cf. 257 C.

Politicus.

For *ἕτερον θειότερον* 271 E Apelt conjectures *ἑτέρων θ.*; cp. Laws 713 E. In 278 B *τὸ μέν, τὸ δέ* are to be taken adverbially; cf. Theaet. 207 D. In 281 E, *μετὰ τοῦτο*] *κατὰ τοῦτο.*

Parmenides.

As the *Parmenides* has seldom formed the subject of an independent dissertation since Zeller's *Studien* (1839), it will be interesting to compare its treatment in two recent pamphlets, although the one (13), by APELT, belongs properly to the year 1879. In this the logical structure of the second part of the dialogue, 137 C–155 A, is subjected to an elaborate examination, whereby its fallacies and confusions of thought are exposed: *e.g.* (p. 28) that *ἕν* is used in five significations; (1) the general notion Unity, in the sense of the Kantian category, (2) an individual, *i.e.* a thing which has unity, (3) that which is uniform, unmixed—this meaning is due to taking the notion too abstractly—(4) 'one' numerically, 'unit' the schema of magnitude, as in 153 A–D: lastly (5) the unity of a notion which is nothing more than identity. An over-confident application of dialectic is responsible for these fallacies (see Phil. 15 D sq., Rep. VII 539 B which is a good criticism on Parm. 148 A sq.); that the author was in most cases aware of them[1] is inferred from comparison of

[1] It has been suggested to me, in regard to the statement on p. 10, that the distinction between qualitative and modal affirmation is to be found in the *Sophist* as well as in Kant.

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Parm. 146 A with Theaet. 181 C, D; and from Parm. 162 D, E —see the old commentator p. 1004 of Stallbaum's edition. Moreover the restriction of our difficulties 129 D, E to the ideal world is forgotten when we reach 146 E *ἔν τινι τῶν ὄντων*. Nor does the famous passage, 155 E—157 B, help us with its *ἐξαίφνης*; it is a mere piece of Eleatic dialectic.

The second part of the dialogue, then, is no serious application but a mere caricature of Plato's Method of Hypotheses Phaedo, 99–101; or if it be conceded that such an application is a subordinate object, it is not the main purpose of the dialogue. Even its Platonic origin may not unreasonably be questioned when to this divergence in method is added the lack of external evidence:—Aristotle's silence and remarks of his (*e.g.* Met. I 6. 987^{b} 13) which are hard to explain if the dialogue be genuine. Zeller's theory, which claims to meet these difficulties, has next to be examined, pp. 33–40. It assumes not only that in the second part *τὸ ἕν*=the totality of the ideal world, but also (1) that at a certain point of his philosophy Plato held the inherence of phenomena in the Ideas, (2) that on this view all the difficulties of the first part of the *Parmenides* are explicable: hence Zeller deduces (3) that the indirect proof of this inherence is contained in the second part. But is (2) capable of proof? It is argued (p. 35) that neither the impossibility of conceiving *μέθεξις*, nor the *τρίτος ἄνθρωπος*, nor the gulf that separates the ideal and phenomenal worlds are at all removed by supposing phenomena inherent in the Ideas. Further (pp. 36–38), although Plato never did, and on the principles of his system never could, make clear to himself the relation of the sensible world to the ideas, yet the more frequent metaphors, "reflexions," "images," do not point to inherence; compare the wavering language of Phaedo 100 D. Even granting (1) and (2), such an indirect proof of inherence as the second part of the *Parmenides* is inconceivable. Why these logical puzzles, such sophistry to puzzle the pupil? Nor again has Zeller established the genuineness of the dialogue by the supposed reference to it in Phil. 14 C (which is so vague that it would suit Soph. 251 A equally well), and in Phil. 15 B.

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Rejecting this attempt at solution Dr. Apelt yet considers the dialogue genuine, adopting Stallbaum's suggestion that the objections in the first part are such as the Megarian school advanced against Plato's ideal theory: compare the emphasis on independent, *separate* ideas in 133 C, 135 A. In the second part Plato is content to use Megarian, *i.e.* Eleatic, dialectic against the Megarian or Eleatic One, which he shows to be just as much open to objection as a plurality of independent real existences (the ideas). So that what Zeno says of his book 128 D *ἀνταποδίδωσι ταὐτὰ καὶ πλείω, τοῦτο βουλόμενον δηλοῦν, ὡς ἔτι γελοιότερα πάσχοι ἂν αὐτῶν ἡ ὑπόθεσις . . . εἴτις ἱκανῶς ἐπεξίοι,* Plato might say of this dialogue in regard to the Megarics. On this view certain passages in the second part correspond to the *ἀπορίαι* of the first; *τὸ ἕν* is involved in the same contradiction in 144 C as the Idea in 131 A, B; in 149 E–150 C the difficulties of 131 C sq. about Greatness and Smallness are exactly paralleled; with the *regressus in infinitum* of the *τρίτος ἄνθρωπος* should be compared the *progressus in infinitum* of 142 B sq.; with the gulf between phenomena and ideas that which separates *ἕν* from *τὰ ἄλλα* (p. 44). Of these difficulties besetting the ideal theory Plato had surmounted one, the *τρίτος ἄνθρωπος*, when the *Republic* was written, cf. Rep. X 597 B. The difficulty of conceiving *μέθεξις* is as great as ever in Phil. 14 B, 15: similar is the tone of Phaedo 100 D. Schleiermacher's view of a comparatively early date for the *Parmenides* (before the *Sophist*) is maintained against Zeller's objections; Soph. 217 C seems to presuppose it, and Parm. 129 E implies that the *κοινωνία τῶν γενῶν* had not then been investigated. If it were an early composition for polemical purposes, Aristotle might afford to pass it over and yet use the (? Megarian) arguments in it against the ideas.

In (14) GOEBEL avoiding all controversy with previous theories propounds a new explanation of the dialogue, the main features of which are as follows. The objections to the Ideal theory in the first part fall into two divisions: in the one, given the relation between ideas and things, the existence of ideas is disproved; in the other, given the existence of ideas,

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the relation between them and things is disproved (p. 35). The hypotheses of the second part: If One is, and If One is not: are only generalizations or more abstract statements of the premisses of the objections in the first part—namely, If the Idea is one, or (since with its unity the Idea itself falls) If there are Ideas, and If there are not Ideas.

As regards form the second part is *πραγματειώδης παιδιά*, but at the same time a *γυμνασία*; not precisely a sample, but certainly an imitation of Eleatic speculation; like the other dialogues, pourtraying a side of real life; it is a *πλάνη τε καὶ διὰ πάντων διέξοδος*, reminding us of Parmenides' lines 31, 32, ed. Karsten, for it lacks that consistent development and comprehensive connexion of notions into a true judgment which is the aim of the true dialectic. (Here we may remark that we cannot accept Goebel's emendation *μαθήσεαι ὡς τὰ δοκοῦντα χρὴ δοκιμοῦν εἶναι*, and explanation of the Parmenidean verses.) In Soph. 237 B, *μὴ ἔριδος ἕνεκα μηδὲ παιδιᾶς*, the first suggests the eristic disputations of the Sophists, the second the aimless labyrinth of the Eleatics.

The analysis of the second part of the dialogue, pp. 41–62, a most important section, may be advantageously compared with the corresponding analysis in Apelt, pp. 3–27. It is next argued (p. 63, sq.) that the logical faults of the second part are those of the Parmenidean and Zenonian dialectic generally, as illustrated by the well-known paradoxes *κεγχρίτης*, Achilles and the tortoise, etc., which are then examined (pp. 66, 67). It is this dialectic that is censured in Phil. 17 E, Soph. 242 C; it is the *ἐλεγκτικὸν εἶδος* of Soph. 230 B, *δόξας αὐτὰς αὑταῖς ἅμα περὶ τῶν αὐτῶν πρὸς τὰ αὐτὰ κατὰ ταὐτὰ ἐναντίας*. This dialectical method Plato completed by adding to it Socrates' induction and his own division, derived from that induction, Soph. 267 D: ability rightly to apply division is the mark of the true philosopher. Similarly Theaet. 206 D *λόγος* is saved by means of Division; and with *λόγος* the ideas are saved. The unconscious logic of speech, as disclosed to us in the second part, will solve the objections and difficulties of the first part.

How this is done is shown in the last section, pp. 73–84.

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The relation of ideas to sensibles is that of universals to particulars: this meets the first *ἀπορία*, of *μέθεξις*. The well-known logical relation between Intension and Extension—the greater the former, the less the latter—makes it clear that in division of ideas a thing or concept is made greater [in intent] by having its extension lessened and *vice versa*. Assume the distinction between substance and accident, which Parmenides himself is obliged to make 139 C, and the *τρίτος ἄνθρωπος* ceases to trouble us. Of the next difficulty it may be observed that the object of the Idea *μετέχει*, participates in, the notion in our minds in the minor premiss: whereas in the conclusion it *is* the notion in our minds. If we may draw the distinction of Soph. 248 D *ἡ μὲν ψυχὴ γιγνώσκει, ἡ δὲ οὐσία γιγνώσκεται*, all is made straight. Parmenides, as his poem shows, confused thing with thought. But in 143 A the unconscious logic of language forced him to draw the distinction. The two last *ἀπορίαι* are solved by the distinction between Being and Becoming, between ideal and real motion.

Natural dualism in the world of experience separates bodies which have being (reality) in and for themselves, from properties, which it may be granted have their being through the ideas. But when the admission is forced from us that bodies, the "things" of experience, have their being solely through the ideal world, this distinction vanishes. Socrates (Parm. 130 C) is shy of assuming ideas for concretes, which he thinks can exist of themselves. In the *Sophist* we learn that *εἶναι=δύναμιν κεκτῆσθαι*.

Thus the same problem, to find a foundation for *λόγος*, for knowledge and the communication of knowledge, which occupies us in the *Theaet.* and *Soph.* occupies us here. Since Theaet. 184 A, Soph. 217 C are anticipatory, the *Parm.* is later: in fact it is the *Philosopher* which makes the fourth of the series.

These two acute and valuable essays in a measure supplement each other. They agree in regarding the second part, which Zeller thought the key to the most intricate problems of Platonism, as full as fallacies and sophisms and as directed

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against Eleatic or Megarian dialectic. Hence the dialogue must be placed early in the series.

In the interpretation of 138 B the insertion of a comma makes good sense *οὐ γὰρ ὅλον γε ἅμφω, ταὐτον ἅμα πείσεται καὶ ποιήσει*, Schleiermacher's *αὐτοῦ τὸ περιέχον* in the line preceding being accepted in place of *αὐτὸ τ. π.* In 164 D, *ἀριθμὸς δή*, and in 165 E, *μὴ ἕνοντος δή*, *δέ* has been replaced by *δή*. These suggestions are due to Dr. Apelt in (12[b]).

In (15) APELT communicates a number of emendations on the text of the scholia to the Parmenides from 142 B to the end, which continue and complete the unwieldy commentary of Proclus. These scholia, edited by Cousin amongst the works of Proclus (Paris, 1820–25), reprinted by Stallbaum, again reprinted with some corrections in the second edition of Cousin (1864), are certainly not by Damascius. They proceed from one hand, and, although meagre and dry, are of rather greater value than Cousin supposed: see the notes on 143 E, 154 C, 162 E.

Philebus.

In (16) Dr. BADHAM contributes to *Mnemosyne* some sixteen suggestions on Philebus 32 D–58 A, nine of them to exclude words from the text. An extreme case of this later manner of his is the proposal to leave out at 46 D, a well-known *crux*, the words *τὰς μὲν ὅταν πλείους λῦπαι τῶν ἡδονῶν γίγνωνται* which occur between *λέγε δὴ* and *τὰς τῆς ψώρας λεγομένας νῦν δὴ ταύτας εἶναι*. In 32 D he proposes to read *ἢ τούτῳ μὲν καθάπερ ἑτέρῳ τῶν προειρημένων δοτέον ἡμῖν γενῶν, θερμῷ καὶ ψυχρῷ καὶ πᾶσι τοῖς τοιούτοις*. In 47 B he suggests a lacuna after *ἀποθνήσκει*, and goes on *καὶ ταύταις γε δὴ παντάπασιν {ὁμοίας} ἀεὶ μεταδιώκει τοσούτῳ μᾶλλον ὅσῳ ἂν ἀκολαστότερός τις καὶ ἀφρονέστερος*. In 54 E, *χαίρουσι διὰ τὴν γένεσιν ἅτε οὔσης αὐτῆς* tamquam [non *γένεσις* sed] *οὐσία* esset.

In (17) Dr. LIEBHOLD proposes the following emendations: 14 B *πολεμῶμεν* for *τολμῶμεν*. 18 A, B omit *ἐπὶ* between *ἀλλ'* and *ἀριθμόν*. Badham has already (2nd ed.) bracketed *μὴ ἐπὶ τὸ ἓν εὐθὺς ἀλλ' ἐπί*. 34 E *διψῇ γέ του, λέγομεν,*

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ἑκάστοτέ τις; for διψῇ γέ που λ. ἑ. τι; comp. 35 B ὁ γ' ἐπιθυμῶν τινὸς ἐπιθυμεῖ. This seems a good suggestion: Badham has "διψῇ" λέγοντες, λέγομεν ἑκάστοτέ τι. 41 E insert ἁπλῆ after μᾶλλον; similarly in 61 D read μᾶλλον ἑτέρας ἁπλῆ for ἄλλη. For μᾶλλον comp. 66 C. 45 A read ἆρ' οὖν αἱ πρόχειροι, ἅσπερ καὶ μεγίστας τῶν ἡδονῶν λεγομεν. 47 C περὶ δὲ τῶν ἐν ψυχῇ, {ἣν} σώματι τἀναντία ξυμβάλληται. 50 D read οἶμαι {παρὰ} σοῦ τεύξεσθαι. The comparison of Hipp. mai. 291 E is not convincing as regards the simple genitive here. 64 E ξυμπεφορημένη instead of ξυμπεφυρμένη which stands in the text because used above 15 E, 51 A, and not uncommon in other dialogues, *e.g.* Phaedo 66 C. 65 D οὐδὲν τῶν ὄντων [πεφυκός], a gloss. 66 C καθαρὰς ἐπονομάσαντες τῆς ψυχῆς αὐτῆς, ταῖς δὲ αἰσθήσεσιν ἑπομένας {ὁρμάς}: comp. 35 D, 57 D.

Phaedrus.

In (18) USENER endeavours on external grounds to fix the date of the *Phaedrus* within the limits 403–399 B.C., and afterwards more precisely to 403, or 'hardly later than the first half of 402.' After a recapitulation of the usual arguments—from tradition or on internal grounds—for making this the first of Plato's dialogues he urges

(I) That 278 E–279 B could not have been published after Isocrates had opened his school at Athens; for then there was no longer reason to suppose he would take to philosophy. He had attacked the Cynics in *c. Sophistas*, and every year diminished the possibility of friendly intercourse between him and the head of the rival school in the Academy.

(II) In c. Soph. §§ 17, 18 (written when Plato was away on his travels) Isocrates quotes a sentiment of the Phaedr. 269 D by way of compliment—as from Seneca (suasor. 3. 7 p. 27, 16 Kiessl.) Phaedrus (IV prol. 16, 17) and the practice of Greek and Latin poets we know to have been customary. To the friendly relations subsisting between Isocrates and Plato before the latter travelled, evidence is borne by a dialogue of Praxiphanes the Peripatetic, which represented Isocrates as visiting Plato at his country seat.

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Now the *c. Sophistas* is dated a little earlier than 390, which must be the date of Isocrates' appearance at Athens as a teacher. Hence the *Phaedr.* is earlier than Plato's departure from Athens. Hence, Usener argues, it must have been written in Socrates' lifetime.

(III) Cicero in Brut. § 48 sq. quoting from Aristotle's Συναγωγὴ τεχνῶν states that Isocrates wrote speeches for others, *i.e.* practised as a λογογράφος, before he devoted himself to the composition of technical treatises. Cicero says that the reason why he made the change was a prosecution, *cum ex eo . . in iudicium vocaretur.* Here lurks some mistake. We have no reason to disbelieve Isocrates himself in de Permutatione xv 27: so no prosecution of Isocrates himself, no replies to his speeches (which a λογογράφος would naturally expect) can be meant. Aristotle must have written πολλάκις αὐτὸς εὐθύνας δεδωκώς, which Cicero has misunderstood. Compare Panegyr. (*circa* 380) § 188 where he tells his critics to answer the present speech, if they can, and desist from replies to his speech περὶ παρακαταθήκης—a *cause célèbre* owing to the two speech-writers opposed, which provoked many replies, even down to Speusippus (born 383) who wrote a πρὸς τὸν ἀμάρτυρον. Vexation at literary attacks on this speech, which began with Antisthenes (Diog. Laer. vi 16), the irreconcilable opponent of both Plato and Isocrates, made Isocrates abandon writing for the law-courts and take to technical rhetoric, ἐπίδειξις. Not however at Athens at first, but at Chios. As the latest forensic speech τραπεζιτικός is perhaps 394, certainly before 392, we may conclude as follows:

Isocrates opened his school at Athens 390
taught at Chios 394-3 to 390

Antisthenes' attacks on Isocrates (repaid with interest in *c. Soph.*) fall between 403 and 394. Now why did Antisthenes assail him unless it be that the *Phaedr.* with its depreciation of rhetoric and exaltation of Isocrates had been first published and followed by the παρακαταθήκη case, which furnished a convenient handle for an attack?

(IV) Again, Lysias (Cic. Brutus § 48) abandoned his first

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pursuit of technical rhetoric, ἐπίδειξις, because surpassed by Theodorus (who flourished about 410—390); it was only after 403 with the restoration of democracy that he turned to forensic oratory. Hence a critic of Lysias would in all fairness not be likely to represent him as a composer of epideictic writings except so long as his activity was chiefly centred in them: they would be forgotten when his forensic speeches became famous. Now Phaedrus in the dialogue is his pupil. Moreover he intends shortly to abandon ἐπίδειξις, because some one has in insult (λοιδορῶν) called him λογογράφος, Phaedr. 257 c: undoubtedly a reference to Archinus, who in 403 successfully disputed his right to the citizenship.

Thus the date of the *Phaedr.* is determined to the very commencement of the ten years 403–394 assigned to it by (III); for a trial in the autumn of 403 is, 257 c, designated ἔναγχος.

Susemihl, replying to Usener in (19), points out, first, that the assumed date of the *Phaedr.* (403–2), instead of being a "given fact," is merely an inference from one. On Usener's own grounds—accepting the reference in Isoc. c. Soph. § 17 to Phaedr. 269 d, and admitting the Chian residence from 394-3 to 391-0—allowing time also for the repeated attacks of Antisthenes upon Isocrates—the years 403 and 395 may be taken as extreme limits of the publication of the *Phaedrus:* it is contended that the balance of probability is all in favour of the later, not the earlier, date.

The argument in (IV) above assumes that Lysias could not fairly be criticized as an epideictic writer when he had abandoned ἐπίδειξις for forensic speeches. But he is called a sophist in Ps-Dem. c. Neaer. § 21 (later than 343) and Isocrates' reputation as a forensic speech-writer clung to him all his life through: Euthyd. 304 d, 305 c: Isocr. 15, 31–42: Dionys. de Isocr. 18. Moreover Lysias actually wrote his Olympic speech in 388, and his *c. Polycratem* 392 or later. And since he wrote forensic speeches *before* 402 the injustice (if any) of criticizing him as an epideictic writer must be admitted equally whether the date of the

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Phaedrus be 402 or 396. Why, too, was Plato in such haste to criticize Lysias as a λογογράφος if he foresaw that he was about to abandon the profession? Again, Usener's interpretation of 257 C, the passage on which he relies, appears upon careful examination not quite correct. The reproach of being λογογράφος is directed against *any* kind of writing—not merely against epideictic. If ἔναγχος can be used to prove that the *Phaedrus* was composed shortly afterwards, then a similar use might be made of νῦν νεωστί, Meno 90 A, and of πέρυσι Prot. 327 D, Gorg 473 E.

On a new line of argument the date 402 is shown to be improbable. Isocrates had then done nothing to merit the praise which Plato, at 25, would have been rash to bestow. The treatment of Socrates in the dialogue would have been unprecedented, had he been alive when it was published. How came it that Isocrates held out against the attacks of his rivals from 403 to 394? The improbability diminishes the later the *Phaedrus* and the attacks following upon it are placed, and the reference in *c. Soph.* is more intelligible if the *Phaedr.* had been published five years before than if it had been eleven years before the public. Lastly, the growth of the ideal theory (under Megarian influences, compare the preface to the *Theaet.*) does not admit of the composition of the *Phaedrus* during the lifetime of Socrates.

If we turn to the well-worn internal arguments, from the style and the supposed want of symmetry—the juvenile author carried away by his subject—we find them just as untrustworthy. Argument from style is eminently unsafe in the case of so versatile a writer; but if the *Phaedrus* was his first dialogue, it is hard to account for the change at a later period to the so-called Socratic dialogues—especially if the Apology, Crito, Euthyphro, were composed not long after Socrates' death. Nor would the author of the canon that every written composition should have an organism of its own, like a living creature (Phaedr. 264 C), be likely to violate his rule in the very composition which contains it.

Considering the convergence of evidence in favour of

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regarding the *Phaedrus* as in some sort inaugurating Plato's activity as a teacher, Prof. Susemihl is disposed to accept with slight modifications Zeller's view that Plato may have had pupils before he formally opened the school in the Academy 387–6 (cp. Diog. Laer. III 20 *ἀναπέμπει Ἀθήναζε πρὸς τοὺς ἑταίρους*) and that in relation to them he may thus have written his earlier dialogues (after the eight so-called Socratic) say, the *Phaedr., Gorgias, Meno, Theaet.* The author of these works would, on his first visit to Sicily, be a man of some fame, whom Dionysius I. might invite to become an ornament of his court.

An argument against this view has been suggested by Wilamowitz—the silence of Aristophanes: it is much more forcible however against Usener's date 403–2.

Thus, while recognizing the value of Usener's investigations into the literary history of Lysias and Isocrates, Susemihl has effectually disposed of the supposed *necessity* on external grounds for the date 403–402: quod erat demonstrandum. We in England may be excused for doubting whether the 'complimentary allusion' to Phaedr. 269 D in Isoc. c. Sophistas § 17 is after all so clear and convincing when we observe other coincidences between Plato and Isocrates. Compare *e.g.* the same passage of the Phaedr., 269 D, with de Permut. § 200, Gorg. 463 D with de Permut. § 193, Gorg. 463 A with c. Soph. § 17: as pointed out by the Master of Trinity in his edition of the *Phaedrus.*

Amongst Apelt's suggestions in (12[b]) is Phaedr. 241 B *ἀπεστερηκώς*] *ἀπειρηκώς.*

Alcibiad. I.

(12[b]) In 107 B Apelt gets over the difficulty pointed out by Kviçala by transposing the two answers of Alcibiades *πῶς γὰρ οὔ*; with the questions of Socrates that follow them. The order proposed is thus: *ἀγεννής. ΑΛΚ. πῶς γὰρ οὔ*; *ΣΩΚ. ἀλλ' ἐάν τε . . . σύμβουλον. ΑΛΚ. πῶς γὰρ οὔ*: *ΣΩΚ. εἰδότος γὰρ . . . . πλουτοῦντος. ΑΛΚ. εἰκότως γε.* In 107 C *τῶν περὶ ναυπηγίας*] *μ ὦ ν π. ν.*

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Alcibiad. II.

(12[b]) In 145 D *τὸ κατὰ ταύτην τὴν τέχνην*] *τὸ κατ' αὐτὴν τὴν τ.*, cp. 145 E, 146 A.

Laches.

Here also Apelt has a suggestion: 185 E, *γεγόνασι, τοῦτο σκεπτέον*] *γεγ. τούτου, σκεπτέον.*

(20) Dr. TH. BECKER, who in 1879 published an interesting dissertation on the *Charmides*, here (pp. 305–310) shortly analyses the *Laches* and maintains, much as Grote does, that the negative result is seriously intended by Plato. From the philosophical standpoint of the dialogue there is no possible solution of the difficulty, that we have found what is common to *all* the virtues but cannot express the specific difference of *one*, here of courage. It is more important to show this in the case of the *Laches* because Bonitz (*Studien*, p. 235) takes this as a model for the treatment of such dialogues.

Bonitz maintains that Laches' definition of *ἀνδρεία* as 'endurance,' *καρτερία*, and similarly Nicias' definition of it as 'knowledge (*φρόνησις*) of good and evil' are never refuted. If we combine them then we get the definition Plato wished to suggest—endurance resting on moral insight. Now Becker argues that the reason why *καρτερία* in Laches' definition passes unattacked is not that it is essential, but that it is an unessential and valueless part of the suggestion. For (1) if Socrates held *καρτερία* to be right and essential to the definition and yet withheld his recognition of it, he would be acting eristically (—not a very forcible argument). Again, (2) to make it Socratic Bonitz must modify his proposed definition thus, "Endurance against internal fear of danger." If this be done, it would be equivalent to something like this, "Courage is the knowing (and therefore the doing) a greater good, combined with the consciousness that, as a means to it, a smaller evil has to be endured." (3) But a glance at the definition of the *Protag. ἡ τῶν δεινῶν καὶ μὴ δεινῶν σοφία*—without any

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mention of the lesser evil to be endured—shows that the addition is, from the Socratic point of view, unessential. (4) The definition proposed by Bonitz is just as vague as Laches' —which Cron (Int. p. 15) thinks Socrates has not understood; whereas in reality it is rejected, not as materially false, but as useless, because it can be so interpreted as to involve a contradiction. (Similarly in Xen. Mem. IV 6. 11 *οἱ ἐπιστάμενοι τοῖς δεινοῖς καλῶς χρῆσθαι*; since *καλῶς*='so as to get good,' the knowledge of what is really good is essential; and, since good is always good, the equivalent form "the courageous are those who know (and therefore do) what is good *in a dangerous case*" contains an unnecessary addition.)

The result of the *Laches* then is that if Courage is defined Socratically, and all that is unessential omitted, there remains not a definition of Courage, but of Virtue in general. In reply to Zeller, who takes this to be a positive result, *Phil. der Griechen* II, 1. p. 501 (3), 502 (1), Becker asks why Plato does not enunciate it as a positive conclusion; why he concludes *οὐκ ἄρα εὑρήκαμεν κ.τ.λ.* Similarly Cron draws the positive conclusion: No one can be *ἀνδρεῖος* if *ἄδικος, ἀνόσιος, ἀκόλαστος*. But this is borrowed from Prot. 331,—it is nowhere said in *Laches* that if I have one virtue I have all. What Plato thinks a defect of the definition, that it includes other virtues besides Courage, Cron holds to be its merit, because it proves the unity of the virtues.

The dialogue must be judged apart from the *Protagoras*. Plato is still friendly to the Socratic theory, but finds it unsatisfactory; he holds it necessary now to determine the specific differences of the virtues. Nicias is right from the old Socratic standpoint: but Plato here goes beyond the *Protag.*, beyond the *Memorabilia*, in replacing the unity of the virtues by their similarity; and his next task is to discover such a unity of virtue as will allow of differences between the several virtues.

Euthydemus.

In (21) Dr. C. FISCHER's object is to trace historically

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the course of inquiry on a much disputed question from Schleiermacher onwards to the present day. He himself follows Heindorf, Bernhardy, Welcker, Schleiermacher, Spengel, Ueberweg (in the *Untersuchungen*), and Bonitz in recognizing Isocrates in the λογογράφος of Euthyd. 304 D sq. The greatest opposition to this view came from C. F. Hermann, who maintained that Plato's personal relations with Isocrates were friendly. His conjecture for the λογογράφος was Polycrates; Theodorus of Byzantium was suggested by Sauppe; Thrasymachus by Winckelmann; Lysias by Prinsterer. Socher, Stallbaum, Steinhardt thought no particular individual intended. The more important contributions to the discussion are briefly analysed, and it is pointed out that owing to the passage Phaedr. 279 A (and so the date of the *Phaedrus*) being one of the chief points of controversy, the disputants are particularly liable to argue in a circle, taking their view of Plato's relations to Isocrates from their interpretation of the prophecy in the *Phaedrus*, and then basing an opinion of the reference in the *Euthydemus* on the relation of that dialogue to the *Phaedrus*. The credit of escaping from this circle belongs partly to A. B. Krische (*ueber Platon's Phaedrus*, 1848), more completely to Spengel (*Isocrates und Platon*, 1855).

Protagoras.

(22) In reviewing Schanz's edition of this dialogue, which he pronounces worthy of the present condition of literature, COBET suggests about seventy emendations of his own, some exceedingly happy. Thus from Hom. Il. XXIV 347, etc., he restores πρῶτον before ὑπηνήτου in 309 B; τοῦ Ā ὑπηνήτου, although Athenaeus omits it 5, 61. In 310 B the better punctuation is doubtless Ἱπποκράτης οὗτος μή τι νεώτερον ἀγγέλλεις; since ὀνομάζουσιν εἶναι will not construe, he corrects in 311 E τὸν ἄνδρα. εἶεν, ἔφην. If we accept παρέχειν for παρασχεῖν, 312 C, one more instance of irregular aorist after μέλλειν is removed. Most frequently the emendation ejects unnecessary words from the text as glosses: *e.g.* 325 B, the second εἰ; 325 C [συλλήβδην

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ὡς], 326 A [μελοποιῶν], 326 C [εἰς διδασκάλων] and [ἐκ], 341 C [διά]. In 357 E τούσδε [τοὺς σοφιστάς] because "non est urbanitatis Atticae aliquem praesentem σοφιστὴν appellare." Yet this can hardly apply to Protagoras who claims the "honourable" title 316 D. Others again turn on Attic usage 321 A εὐμάρειαν, 327 C {πέρι} ἐπαΐοντας, 327 D ἀγαπησείας, 333 D ἀποκρινεῖσθαι (so Hirschig), 336 A ἐν ταὐτῷ, 340 ταὐτόν (but τὸ αὐτό always), 359 C ἀποκρινάμενος. The more important of the remainder we transcribe: 314 B καὶ ἀκούσωμεν] ἀκουσόμενοι. 316 C καὶ ἰόντα] κατιόντα corrector T. 319 A ἄρα κέκτησαι, εἴπερ ἔκτησαι] κέκτησαι, εἴπερ ἄρα ἐ. transposing. 322 A ζῴων μόνον] ζῴων μόνος. ηὕρετο] εὗρεν. 322 C δοίη] δῶ in 1st person: for δοίη would require ὄντινα. 323 B ἀναγκαῖον {ὄν}. 324 B ἠδίκησεν] ἠδίκηκεν χάριν] χρόνου. 327 D οἵους περ] οἷοί περ οὖς, a return to the MSS. from *Nov. Lectiones*, p. 619. 328 B [ἀποδέδωκεν] read ἀπέδωκε (so Kroschel). 328 D {περὶ} πολλοῦ. 329 A μακρὸν ἠχεῖ καὶ] μακρὸν ἦχον. 333 C τῶν {νῦν} ἀνθρώπων. 333 E παρατέτασθαι] παρατέταχθαι with the MSS. B T. 334 A οὐδέσι] οὐδενί with B T. 338 C τό γ' ἐμὸν οὐδέν μοι διαφέρει] τό γ' ἐ. ο. κωλύει. 339 D τὸ πρότερον ἢ {τὸ} ὕστερον. 343 E οὐ {πρὸς} Σιμωνίδου. 345 C διατελοῦντα] διὰ τέλους. 349 D πάνυ πολύ] πάμπολυ. 353 C ἐλέγομεν] λέγομεν cp. 353 A, 354 A φασίν, καλεῖτε. 354 C τοῦτ'] ταῦτ'. 355 B χρώμεθα ἄρα] χ. ἅμα. In 357 E read with Madvig, but transposing, οὔτε αὐτοὶ {ἴτε} παρὰ τοὺς τούτου διδασκάλους οὔτε τ. ὑ. π. τούσδε πέμπετε. 358 A ἅπασιν {ὡς} ἀληθῆ. 358 D δέος τε καὶ φόβος εἶναι τοῦτο, Προδίκῳ δὲ δέος, φόβος δ' οὔ.] δ. τ. κ. φ. ε. ταὐτό, Π. δὲ δέος μέν, φ. δ. οὔ.

H. VON KLEIST in (23) presumes Bonitz's arrangement of the *Protag.* There are four sections which alone have scientific importance (Bonitz, *Studien* 243), viz.:

I. 319 A—328 D, on the teachableness of virtue:
II. 329 C—334 C, virtue a whole made up of parts:
III. 338 E—347 A, on the poem of Simonides:
IV. 348 C—360 E, on the identity of courage with other virtues.

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Under II. *three* and under IV. *two* separate attempts at proof are grouped together. It is not the positive results but the methodological importance of the dialogue which this essay seeks to determine. It might be suggested that the right method is shown in II. to be *διαλέγεσθαι κατὰ βραχύ* as contrasted with the *μακρολογία* of I. But this is not altogether satisfactory, for since Protagoras cannot argue dialectically, Socrates gives him in III. an example of the better and philosophic handling of the worse method. Nor again is it enough to say that IV., when contrasted with III., shows the necessity for original investigations, the insufficiency of relying upon external authority. By an elaborate analysis it is shown, pp. 13–22, that the last of the series of arguments in II. and IV. respectively are superior to the preceding ones in being based upon a definition. Further, that the five professed proofs in II. and IV. may be arranged in a scale of increasing logical precision ending with IV. (2), where the considerable advance from *ὅτι* to *διότι* has been attained:—the real ground for the conclusion is alleged, and not, as before, merely formal grounds. In proving *ἀγαθόν=ἡδὺ* Socrates is anxious to reduce to a principle a view obtained from reflexion:—not indeed a principle which Socrates himself recognizes, but one which finds applause with the multitude, to whose convictions the proof he shapes is directed.

Republic.

In his paper in *Hermes*, noticed above as (7), ZELLER clears up a passage in Olympiodorus, *Προλεγόμενα τῆς Πλάτωνος φιλοσοφίας* c. 26, where, after speaking of the thirty-six "dialogues" usually recognized as Plato's, Olympiodorus goes on: *ὧν τὸ Ἐπινόμιον νοθεύει ὁ θεῖος Πρόκλος διὰ τὰς εἰρημένας αἰτίας* [assigned in c. 25], *ἐκβάλλει δὲ καὶ τὰς Πολιτείας διὰ τὸ πολλοὺς εἶναι λόγους καὶ μὴ διαλογικῶς γεγράφθαι, καὶ τοὺς Νόμους διὰ τὸ αὐτό, καὶ τὰς Ἐπιστολὰς δ' ἐκβάλλει διὰ τὸ ἁπλοῦν τῆς φράσεως.* Freudenthal (Hell. Studien 3. H. 1879, p. 316) understood *ἐκβάλλει* sc. *ἐκ τῶν Πλατωνικῶν συγγραμμάτων* that Proclus questioned the

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authenticity of the *Republic*, *Laws*, and *Epistles*. But *νοθεύει*=rejects: *ἐκβάλλει sc. ἐκ τῶν διαλόγων*=separates from the dialogues. Because of the long continuous discourses they contain and the absence of real dialogue, Proclus disallowed the claim of the Republic and Laws to count as *dialogues*. So also of the Epistles, whether the cause assigned be (1) that only one person speaks (cp. *ἁπλῆ διήγησις* Rep. 392 D, 393 D, 394 B) or (2) the simplicity of the style. That Proclus fully accepted the Republic as a genuine Platonic work is unquestionable: see his commentary, pp. 349–350 ed. Bas., where even the title is ascribed to Plato. And as in the same commentary he speaks of the *Republic* as *διάλογοι ἐκ τῶν πραγμάτων ὑπογεγραμμένοι* it is more than probable that Olympiodorus is slightly inexact in reporting so categorically what very likely was a mere suggestion of Proclus.

In (24) FÖRSTER gives reasons in support of a former suggestion of his that in Rep. V 451 B *τὸ ἀνδρεῖον δρᾶμα* and *τὸ γυναικεῖον* allude to two sorts of Mimes—probably Sophron's. It appears that *ἀνδρεῖον δρᾶμα* is a facetious title for a description of male, as opposed to female, character. Similarly *Rep.* Bk. IV has been a description of *ἀνὴρ ἀγαθός*: the description of the women is to follow. The origin of such a title cannot be discovered in the old Attic comedy. Sophron's mimes are called *δράματα*: Demetrius *περὶ Ἑρμην.* § 156. They were arranged as *ἀνδρεῖοι* and *γυναικεῖοι*, it is said, by Apollodorus. But the titles preserved (which must come from Sophron himself) *ὁ ἀγροιώτας*, *ὁ θυννοθήρας*, etc., *ταὶ ἀκέστριαι*, *ταὶ θάμεναι τὰ Ἴσθμια*, *ἁ πενθερά*, etc., naturally fall into and suggest such a twofold division. Compare Choricius apol. mim. III 10, p. 215 ed. Gaux *οὗτος μιμεῖται μὲν ἄνδρας μιμεῖται δὲ γύναια.*

Dr. LIEBHOLD's conjectures (25) on *Rep.* VIII X are as follows. VIII 543 B *οἷαι*] *ὅτι κοιναί*, cp. 416 D. 554 D *ἀνάγκη* {*καὶ*} *τρόπων* cp. Legg. 797 D, 803 D, 804 B: also Rep. 445 C, 561 E. 550 E *ῥέποντε*] *ῥέπουσα i.e. ὥσπερ ἂν εἰ ῥέποι.* 551 C *οἷός ἐστιν. ἄθρει γάρ· εἰ*] *οἷός ἐστιν ἄθρει· εἰ γάρ. Πονηράν, ἦ δ' ὅς, τὴν ναυτιλίαν*] *πονηρὰν ἂν εἴη δέος*

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ναυτιλίαν as a continuation of Socrates' speech : cp. 465 D. 566 C *αἰδεσθείη*] *οἰκισθείη*.

Bk. X 596 C *καὶ ἑαυτόν*] *τὰ κατ' ἐνιαυτόν* : for the supreme God is not self-created, but eternal. 601 C *ἡμίσεως*] *μιμήσεως*. The form *ἡμίσεως* not certain for Plato. The Zurich editors and Rettig read *ἡμίσεος* in Symp. 205 E. cf. Tim. 56 E. 609 C *ὧδε ποιεῖ*] *ὧδέ που οἶει*. 611 E *περικρουσθεῖσα*] *περικουφισθεῖσα*. *γῆν ἐστιωμένη*] *γῇ* (or *γῆν*) *ἐνοικουμένη*, since to Madvig's *γῆν εἰσφκισμένη* it may be objected that Plato does not elsewhere use *εἰσοικίζεσθαι* with the acc. 615 A {*δεῖ*} *διηγήσασθαι*.

RETTIG in (26) defends his "symbolic interpretation" of Plato's number against the objections of inconsistency urged by Susemihl and Weber. This interpretation (which is sketched in Eaton's *Politics of Aristotle*, App. G. p. 417, from its first exposition in *de numero Platonis*, Bern, 1835) makes 10,000 the number of *καλλίπολις*, 7,500 that of the defective states, while the *θεῖον γεννητόν* is eternal. There is nothing here to add to the most recent English handling of the question by Mr. D. B. Monro, *Journal of Phil.* VIII pp. 275–289.

Dr. STEIN's degree thesis (27) is a re-statement without modification of Krohn's hypothesis in *der Platonische Staat* (1876) that the Ecclesiazusae of Aristophanes, brought out in the year 390, falls between the publication of the first four books of the *Republic* and the composition of the remainder.

Apelt's conjectures on the Republic (12[b]) are as follows: 344 E *ἐγὼ γὰρ οἶμαι*] *ἔγωγ' ἄρ' οἶμαι* : for *ἄρα* cp. 375 A. In 417 A, *ὑπὸ τὸν αὐτὸν ὄροφον ἰέναι*] *ὑ. τ. αὐτῶν ο. προσιέναι* : for the active *προσιέναι* cp. Xen. Anab. IV 5. 5. In 430 E *ἐγκράτεια, ὥς φασι, κρείττω δὴ αὐτοῦ φαίνονται*] *ἐ. ὡ. φ. κ. δ. α. λέγοντες* as in the margin of Paris. A. Madvig's *φαίνοντα*, neut. pl. to agree with *κόσμος* and *ἐγκράτεια*, must be rejected, because *κρείττω κ. τ. λ.* is an etymological explanation of *ἐγκράτεια* only : *ἐγκρατὴς ἐπιθυμιῶν=κρειττων αὐτοῦ* : *κόσμος* has nothing to do with it. The MS. reading *may* be an explanatory note on *δή*=manifestly ; in 407 E *δεικνύοιεν ἄν* is so inserted after *δῆλον*. In 453 D insert *μάτην* before *μὰ τὸν Δία* ; read *ἀμουσοτέρους* for *ἁπλουστέρους* in 547 E.

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Leges.

(28) In 1877 Dr. Ivo Bruns published his degree thesis *de legum Platonicarum compositione.* Since then he has carefully examined the whole structure of the *Laws* with a view to discover on internal grounds traces of the hand of Philippus of Opus—who, as Diog. Laert. III 37 and Suidas inform us, brought out the dialogue from papers left by Plato. Space forbids more than a sketch of the method pursued in this extremely thorough and logical argument. Analysing Books I and II Bruns points out various contradictions, the most striking that noticed on p. 37 sq. The whole object of the *συμπόσια* depicted in Bk. I is educational; in them the young are to be trained steadfastly to resist the allurements of pleasure 635 C. Now, in marked contrast to all this, the Dionysiac chorus of Bk. II consists of full-grown men on the way to mature age, from thirty to sixty; and the use of wine in their meetings (*ξύλλογοι*) is simply to excite them and to overcome their natural reluctance to appear and sing in public, 665 B, 666 B; it is not intended to train or practise them at all. In Bk. II wine is absolutely forbidden to children and *πολυοινία* to youths, 666 B. Thus the two institutions —the *συμπόσια* of Bk. I and the Dionysiac chorus of Bk. II—are totally opposed: "in the one case the members are educated, in the other their appearance in public is to educate others. Here they are youths, there they are mature men. Here self-restraint is learnt through wine, there men are lifted out of their ordinary sedateness and self-constraint. In Bk. I it is downright intoxication, *μέθη*: in Bk. II the degree of excitement needed for singing, of which a drunken man could hardly be capable. The one is to be brought *εἰς ἅπασαν φαυλότητα ψυχῆς*, the others to enjoy *ἀσινεῖς ἡδονάς*" (pp. 40–41). Now in the passage 671 D *σκοπώμεθα δή* . . . these two dissimilar institutions are treated as the same in their object and in the material they deal with. From this Bruns infers that this passage, 671 A—672 C, is an attempt by another hand to unite two

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heterogeneous elements: and he supposes the words and form of the sentence *οὐκοῦν ἔφαμεν* 671 B to refer to and be modelled upon 666 C, the passage in Bk. I which suggested them.

This is a type of the author's procedure. He discovers contradictions in thought and fundamental divergences such as no clear thinker would have permitted to remain in the same work. He infers that they never were intended by Plato to form parts of a connected whole. Hence the present order and arrangement together with certain attempts at (?) *callida iunctura* are set down to the editor. This procedure leads to results of the first importance, one of which is that Bk. II (653–671) is a part of the full and complete discussion of *παιδεία* which begins in Bk. VII, and that in its proper place it should follow 794 C, where systematic treatment of *γυμναστική* leaves off and is followed by a series of Platonic fragments on the principles of Music, eked out by the editor and put together into a sort of mosaic as far as 804 C.

From pp. 57, 65 I transcribe the passages in Bks. I II which are referred to the editor: I. 641 C *δοκεῖς ἡμῖν* . . . 643 B *λεχθέν* (642 B—643 A is however doubtful, as also 641 B–C): 644 B *σαφέστερον* . . . . . 645 D *ἀπεργαζόμεθα*: 649 E *σκοπῶμεν* . . . . . 653 A *μέγα λεγεις*. II. In 666 C the words *καὶ οὕτως εὐπλαστότερον εἶναι. πρῶτον μὲν δή*: 671 A *σκοπώμεθα* . . . 672 D: 673 D *ἐπὶ τοίνον* . . . . to the end of the book.

In the second chapter of the pamphlet 738 B–E is shown to be an insertion (this was the object of the earlier dissertation *de legum Plat. compositione*), and this passage corresponds to Epin. 985 B which is ascribed to Philippus.

The analysis of the present Bk. VII shows that 797 A—803 B is an independent Platonic fragment on poets and kinds of poetry. No one would write as in 799 C, D, 800 A if he had previously treated the subject in Bk. II: compare 656 C–E with 798 E, 799. In fact 656 D—657 B originally belonged to this fragment: its place is in 799 A after *ποίας δὴ λέγεις*; Bruns conjectures that it has been

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inserted in its present place to prepare for another inserted passage of Bk. II, 660 D—664 A. The language in 660 D—664 A is quite general (*νομοθέτης ὤν*), not specially directed to Magnesia, and the passage ignores the proof of the identity between *βίος ἥδιστος* and *δικαιότατος* in V 733 E—734. Returning to Bk. VII we find the next passage, 803 C—804 A, agreeing, not only in its fundamental view, but in particular expressions with Epin. 980 B, especially in the use of *παιδιά*, *παίζειν*, *προσπαίζειν* of intercourse with the gods. These parallels confirm the tradition that the author of the *Epinomis* was the editor of the *Laws*. Again, 813 D—814 C is a first sketch of Plato's replaced by 804 C—806 D, while 814 C, the only passage where 796 A is expressly referred to, is not the continuation there promised, but a definite conclusion of the discussions on *πάλη*. From the words *τὰ μὲν οὖν δὴ χορείας πέρι . . . ἐρρήθη* it is certain that 814 E—817 E are out of place. The passages in Bk. VII certainly due to the editor are 796 D, E, *ἣν εἶπον . . . . . λεκτέον* (with the *προειρηκότες κ.τ.λ.* just afterwards), and 803 C—804 A.

In his third chapter the author discusses the original form of Plato's work. Bk. I must be distinguished from the consistent development of the dialogue begun in Bk. III, into which the genuine Bk. II would fit, as shown above, after VII 792 E. The classification of goods, it will be observed, is independently treated in these two divisions; viz. in Bk. I 631 C; in Bk. III 697 A. On this and other grounds adduced Bk. I must be laid aside as a separate Platonic disquisition, which was never worked up by its author so as to fit in with the dialogue 'on the Laws of the Magnesian colony' begun in Bk. III and ended in Bk. XII. This leaves the apparent references back to Bk. I to be explained: some are due to the editor, some are apparent and not real references. The whole question hinges on points of detail like these; and an abstract is useless. Suffice it to say that V 733 E—734 E, and XII 960 B—969 D are shown to be two passages which by the antithesis of *ἐπιστήμη* and *δόξα*, by the unity of virtue, and the form

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of the classification of goods are nearer to the strictly scientific standpoint of original Platonism and to the ideal theory than the dialogue "on the Laws of Magnesia." Bruns concludes that these two passages must be taken, with Bk. I, to be the remains of an earlier work by Plato on Legislation, designed but never carried further. Philippus of Opus, if he was the editor, scrupulous not to omit any of his master's work, embodied them in the later written Magnesian dialogue which was itself never quite completed.

In (29) Dr. KARL DZIATZKO proposes to interpret Laws VI 775 E *ἀρχὴ γὰρ καὶ θεὸς ἐν ἀνθρώποις ἱδρυμένη* "for the beginning which has its place (is worshipped) among men as a god," where *καὶ* indicates that the divine worship of *ἀρχὴ* is not altogether usual. An Orphic hymn, Prooem. v 42, invokes *'Αρχήν τ' ἠδὲ Πέρας* as deities: and *'Αρχή* was one of the muses according to Aratus. IX 864 B *δόξης τῆς ἀληθοῦς*] *δόξης τῆς ἀμαθοῦς*: cp. 863 B, C. X 886 C *ὄντως εἰρηται*] *δεόντως εἴρηται*. The present reading cannot mean "have truly" but only "have actually been described." But in Legg. 837 C. C. F. W. Müller alters *δεόντως* back to *δὲ ὄντως*: so that except in Clitophon 409 E the word does not occur before Polybius. XI 935 C *τοὺς θυμῷ ἑτέρῳ κακῷ*] *τ. θ. ἑταίρῳ κ.*, comp. Rep. 440 B *ξύμμαχον τῷ λόγῳ γιγνόμενον*. Winckelmann's *ὥσπερ θηρίῳ κακῷ* departs too widely from the MSS.

The reading of the MSS. is to be defended in IV 709 D, E: *ἆρα τοῦ νομοθέτου φράζωμεν τοῦτο; ἢ γάρ*; is a question of the Athenian to his Dorian friends:—not the words of the lawgiver. For *ἆρα* in questions anticipating an affirmative answer, see Ast's Lex. In VI 754 D *ὧν*] {*δι*}*'ὧν* with Stephanus. VII 802 B *ἐπανερόμενον*] *ἐπανορθούμενον* with Ast; cp. 809 B.

Epinomis.

(29). In Epin. 990 C read *ἐπὶ δὲ ταῦτα παρασκευάζοντας φύσεις οἵας* (*sc. παρασκευάζειν*) *δυνατόν ἐστι κ.τ.λ.*

In his article on Education in Plato (30) M. TANNERY examines the division of the mathematical sciences in *Rep.*

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Bk. VII, and argues that the "geometry of solids" 528 A, B was not (1) what we call solid geometry, for Diog. Laert. ascribes that to Democritus, and Anaxagoras had written on Perspective, nor (2) the determination of the volumes of solids, for that had a practical application to which Plato is superior. He asserts that the true interpretation of *περὶ τὴν τῶν κύβων αὔξην καὶ τὸ βάθους μετέχον* Rep. 528 B must be sought in Epin. 990 D: it is briefly this. The ancients divided geometrical problems into (*a*) plane problems: *i.e.* problems of pure geometry whether on a plane or in space, (in modern analytical geometry, problems soluble by equations of the first and second degrees); (*b*) solid problems: *i.e.* those geometrical problems which require for their solution the intersection of conic sections; or, (*c*) problems of the third and fourth order, transcendants, only to be solved by the aid of special curves.

The study of (*b*) is what Plato alludes to. By B.C. 450 most of (*a*) had been solved. The higher problems (*e.g.* the duplication of the cube which is ideally solved in *Tim.* under the form of finding two mean proportionals) began then to be studied by Archytas, Plato, Eudoxus. Seeing that the duplication of the square,—which, as Plato shows in the *Meno*, is the immediate consequence of the well-known property of the hypotenuse of a right-angled triangle—is the key to all the plane problems (*a*), one might naturally presuppose that the duplication of the cube would bring with it the solution of a whole host of higher "solid" problems (*b*). Menaechmus by discovering the conic sections at last succeeded in furnishing the rational means for the solution of (*b*)—the duplication of the cube, the trisection etc. of an angle, and all similar problems. This gave work enough to two generations of mathematicians which was only exhausted when Apollonius of Perga separated off all the higher transcendental problems (*c*), which conics are incapable of solving. The analytical method, however, which prescribed the right treatment for the "solid" problems and paved the way for these discoveries is unanimously ascribed by antiquity to Plato: and Plato did not over-estimate its value.

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Geometry to Plato was the study of numerical relations which are not bound to be commensurable. Ancient geometrical analysis as constituted by Plato was in fact an algebra, of which the symbolism is relative to the figures. In the conception of incommensurable quantity Plato recognized the unity of all mathematics: its importance may be seen in Theaetet. 147 D and Laws VII 817 D. In the passage in Epin. 990 D geometry is said to consist in giving to numbers naturally dissimilar a similarity which manifests itself under the law of plane figures. The meaning of this definition M. Tannery makes clear by examples. In 990 E he would read *τοὺς δὲ ἀνομοίους γεγονότας {ὁμοίους} τέχνῃ ὁμοίᾳ ταύτῃ*. The subject of the higher geometry is described as "numbers of three dimensions (*i.e.* considered as consisting of three factors) and similar, following the nature of solids, *or again dissimilar but in the same way rendered similar by an art similar to geometry*," that is, to make a number which is not a perfect cube similar to a perfect cube we must represent the extraction of the cube root by a geometrical construction based, not upon the theorem of Pythagoras, but upon the Delian problem. From that construction follow all the "solid" problems: *i.e.* all those involving equations of the third or higher degrees, as we should state it.

(31). Mr. CHURCH has produced a meritorious translation of four of the dialogues. As his work is intended for the English reader it naturally invites comparison with Jowett's. So far as we can judge it is far more trustworthy and accurate in point of scholarship, while preserving the essential qualities of an original English composition.

R. D. HICKS.

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ARISTOTLE IN 1880.

Aristotle: by George Grote, F.R.S. Edited by Alexander Bain, LL.D. and G. Croom Robertson, M.A. Second Edition, with additions. Murray.

Outlines of the Philosophy of Aristotle: Compiled by Edwin Wallace, M.A. Second and considerably enlarged Edition. Parker.

Aristotelian Studies. I.: by J. Cook Wilson, M.A. Clarendon Press.

The Moral Philosophy of Aristotle: by the late Walter M. Hatch, M.A.; Completed after his death by others. Murray.

Aristotelis Ethica Nicomachea. Recognovit Franciscus Susemihl. Teubner.

Zwei Abhandlungen über die aristotelische Theorie des Drama, von Jacob Bernays. Hertz.

The English contribution to Aristotelian literature is in 1880 less scanty than usual. At the head of the list stands a second edition of GROTE's "Aristotle," an exact reprint of the first edition, together with a couple of essays, upon the *Ethics* and the *Politics*, which originally appeared in the "Fragments on Ethical Subjects." While it would be idle to dwell upon the merits of a book which is in the hands of all students of Greek philosophy, I cannot withhold a passing tribute to Grote's industry, learning, and judgment, which seem to me hardly less conspicuous in the "Aristotle" than in the "History of Greece."

Mr. EDWIN WALLACE's "Outlines of the Philosophy of Aristotle" fills a gap of which teachers have long been painfully conscious. It consists of a series of short, compact, paragraphs of analysis, each followed by quotations from Aristotle's writings. The execution of this unpretending but excellent work is as careful as the plan of it is judicious.

Mr. J. COOK WILSON's paper in the *Göttingische gelehrte Anzeigen* (April, 1880, p. 449 sqq.) and his letter in the *Academy* (June, 1880, p. 475) may perhaps be held to

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excuse a mention of the first instalment of his "Aristotelian Studies," published towards the end of 1879. In this learned and ingenious work Mr. Wilson applies to the first ten chapters of the seventh book of the *Nicomachean Ethics* Torstrik's theory of the combination of two parallel versions in the text of the *de anima*. The chapters in question are, Mr. Wilson supposes, compiled from at least three parallel versions, of which one may be ascribed to Aristotle. His book does not, I think, give the materials for a systematic statement of his views; but it would appear from his letter in the *Academy*, written in reply to Prof. Susemihl, that he assigns to the Aristotelian version ch. I, II, III 2, VI 5-7, X 4 ἔστι—δυνάμεως, VIII 1, 3, IX 6, X 5. I must confess that, while with Rassow, Susemihl, and others I acknowledge the presence of duplicates here as elsewhere in the *Ethics*, Mr. Wilson's proofs of compilation of versions (as opposed to interpolation) do not satisfy me. His argument for the Aristotelian authorship of the passages above specified is of necessity weak. Consistency, or rather the absence of inconsistency, is no proof that the author of the selected parts of book VII and the author of the undisputed books are identical; especially as the selected parts are (1) a preliminary statement of φαινόμενα and ἀπορίαι (which would probably be substantially the same in all the versions), and (2) a series of short, disconnected, fragments of the subsequent investigation, amounting in all to about 48 lines of the Oxford Bekker. Mr. Wilson is consequently obliged to fall back upon his impression that the portions in question are "in every way good enough for Aristotle." But whatever may be thought of Mr. Wilson's theory, the thoroughness and the acuteness of his work are deserving of the greatest praise. His paper in the *Göttingische gelehrte Anzeigen* contains, together with an outline of his views about *Nic. Eth.* V and VII 1–10, a detailed examination of five passages from other Peripatetic writings, in which he has discovered interpolations.

It may be doubted whether a translation of Aristotle which is not supported by occasional paraphrases and elu-

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cidations can ever be very useful either to the general or to the special student. It is therefore the more to be regretted that Mr. WALTER M. HATCH did not live to complete the commentary and the supplementary essays which were to have accompanied his translation of the *Nicomachean Ethics*. As it is, "The Moral Philosophy of Aristotle" affords the student some help in the shape of prefatory summaries prefixed to the several books and marginal analyses affixed to their divisions and subdivisions. It was however hardly worth while to append a translation of the paraphrase attributed by Heinsius to Andronicus Rhodius, but by most modern scholars to Heliodorus of Prusa (1367). This paraphrase, though it contains but scanty vestiges of traditional interpretation and affords but little help in cases of difficulty, has in the Greek a certain value, inasmuch as without unnecessarily deserting the original phraseology it amplifies and supplements Aristotle's curt sentences: but its value is lost, or at all events seriously impaired, as soon as it is translated into another language. The special student does not need a translation of it, while it is hardly likely that the general reader will derive much benefit from it either in Greek or in English. Fragment as it is, "The Moral Philosophy of Aristotle" shows that Mr. Hatch had acquired a knowledge of his subject which in an original commentary would have borne good fruit.

And now to turn to Germany. It is impossible within the limits of such a summary as the present to do justice to the industry and learning which are displayed in Professor SUSEMIHL'S edition of the *Nicomachean Ethics*. How much labour the collection of the materials must have entailed, those will understand who have themselves had occasion to collate the MSS. and to gather together the scattered notices which have not been hitherto recognized by editors. And when the materials had been collected, the digestion of them must have been no light task. It has been however most successfully accomplished. At the foot of each page is a compressed statement of the readings preserved by the important MSS., the vetusta translatio, the scholiasts, the

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paraphrast, and the Aldine editio princeps, as well as of the readings preferred by the principal editors and the suggestions which have been made by commentators and critics or are offered by Professor Susemihl himself. The text, which is now for the first time properly punctuated, is skilfully and judiciously constructed. In the compact preface is a useful list of editions, commentaries, dissertations, and notes. If this edition comes into use in England, it can hardly fail to supersede a good deal of ingenious but forced interpretation, and thereby to promote the intelligent study of the *Ethics*. May I conjecture that Professor Susemihl's paper in the *Rheinisches Museum* XXXV 475 "Zur pseudo-aristotelischen gr. Moral und eudem. Ethik" betokens an edition of those treatises?

Under the title of "Zwei Abhandlungen über die aristotelische Theorie des Drama," Professor BERNAYS has reprinted his well-known treatise "Grundzüge der verlorenen Abhandlung des Aristoteles über Wirkung der Tragödie," together with his letter to Professor Spengel "über die tragische Katharsis bei Aristoteles" (*Rheinisches Museum* XIV 1859) and his paper entitled "Ergänzung zu Aristoteles' Poetik" (*Rheinisches Museum* VIII 1853).

HENRY JACKSON.

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PROPERTIUS IN 1880.

WITH SOME NEW EMENDATIONS.

Sex. Propertii Elegiarum Libri IV. Rec. Aemilius Baehrens. Leipzig, Teubner.
Sex. Propertii Elegiarum Libri IV. Rec. A. Palmer. London, G. Bell; Dublin, Ponsonby.
Vindiciae Propertianae. Scripsit F. Leo. (*Rheinisches Museum*, vol. XXXV pp. 431-447.)
De Fabulis Propertianus Particula prior (Dissertatio Philologica). Scripsit Augustus Otto. Wratislaviae.
Quaestiones Propertianae Peiper, altera pars. Schl. Progr.
Sex Propertii Elegiae rec. Aemilius Baehrens. (*Revue Critique*, 1880, pp. 467-471.)
Propertius Baehrens. (*Literarisches Central Blatt*, Dec. 25, 1880, p. 1790.)
Propertii elegiarum libri IV. Rec. Aem. Baehrens. (*Revue de Philologie*, 1880, IV p. 143.)
On Propertius, R. Ellis. (*Journal of Philology*, IX pp. 235-7).
The Neapolitanus of Propertius, R. Ellis. (*American Journal of Philology*, I pp. 389-401.)
Two New Editions of Propertius, R. Ellis. (*Academy*, No. 437, Sept. 18, 1880).
Note on Propertius, F. P. Simpson. (*Journal of Philology*, IX p. 251.)
Propertiana, J. P. Postgate. (*Journal of Philology*, IX pp. 62-70.)
On Propertius, etc. (Pearman). (*Canad. Journ.* N.S. I i. 1, p. 88.)

In speaking of Herr BAEHRENS' Propertius I fear that I am dealing with a well-worn subject and that I can add but little to what has been already said by others. No recent book on Propertius has excited so much controversy so soon after its appearance, a controversy too which has every prospect of lasting. This is due to the nature of the book. Baehrens aims at establishing two propositions. First that the MS. which most recent editors of Propertius have considered to be the best, the Neapolitan (N), has been largely interpolated, and secondly that we must rely on the

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consensus of four other MSS. which he has collated for this edition, A F D V, for the restoration of Propertius' text. The establishment of this proposition would revolutionize Propertian criticism, as may be seen from Baehrens' own edition. At present he has not found any one to follow him so far, as we shall see below. Treading as I do upon the heels of several eminent scholars in reviewing this book, it behoves me to be as brief as possible. So I will merely indicate its principal merits and defects. In the first place the author deserves the highest praise for the service which he has conferred upon Propertian scholarship by the collation of the four new MSS. already mentioned. He has laid the foundation for a critical text of Propertius by this considerable contribution towards a critical apparatus. It may seem paradoxical to say so: but it is nevertheless a fact that this does not at present exist. Hertzberg's collection of readings is practically worthless as it is both defective and incorrect. As has been pointed out by others, a satisfactory text of Propertius will be impossible, until we have a complete collation or at any rate account of all the existing MSS. and until their relations to each other are ascertained. The recognition of this fact should lead us to state our opinions on the late discoveries with becoming reserve. There are two questions which affect the value of a MS. and which it is important to keep distinct. The first is its *age*. Now of course all will admit that the older a MS. is the more likely it is to be correct. But this is by no means necessarily so. If a 10th century MS. is carefully copied in the 15th, the value of this copy is greater than that of a 13th century MS. which is copied from a 12th century MS., even if we allowed the greatest weight to mere antiquity. But it might happen that this 12th century MS. was itself several removes from the 10th century exemplar and therefore by so much the inferior of the 15th century MS. Another vexed question is that of *interpolation*. This is a bugbear which has often frightened the critic. But there is no doubt, as Mr. Ellis has pointed out (see the article referred to below) that interpolation is a question of degree and that the greatest care is to be used in determining whether a given

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reading is interpolated, in the sense of being unworthy of attention. In fact, if readings which are highly probable in themselves are found in a MS. which is classed as 'interpolated,' there are three alternative hypotheses: (1) that these readings are the original ones which that MS. has alone preserved, (2) that they are corrections introduced from other MSS. which have now perished, (3) that they are the ingenious guesses of unknown copyists. In the first case the MS. is of high, in the second case of considerable authority and in the third of none at all. These questions can generally be resolved if we know the relationship of a MS. to other extant MSS.; but not till then. And even so the balancing of the evidence is often a very nice task indeed. In the case before us, so far as I can judge, the new MSS. have a value of their own which is not so high as that which their discoverer sets upon them, but still higher than that accorded them by some of his critics. Some of them frequently preserve the right readings where N is wrong. Thus in I 8. 19 *utere* is preserved in D V where N has *ut te*, in II 15. 25 sqq. N D V have *velles ut* but F *vellet ut* whence Baehrens rightly restores *vellet uti*, III 6. 26 *rombi*, N *bombi*. On the other hand they show corruptions where N has the original reading; *e.g.* III 1. 5 *tenuistis*, N *tenuastis*, II 32. 22 *mereris*, N *meretur*. As authorities for Propertius' text, I should say that they were certainly comparable with N, but on the whole inferior. There is one fault of N however which they do not share—omissions. The copyist of N seems either to have had a mutilated original or else to have been a man of some impatience. For he has omitted several undoubtedly genuine lines and phrases; *e.g.* III 5. 39 (cf. *v.* 35), III 9. 35, IV 3. 7. These omissions have generally but wrongly been regarded as casting doubt upon the words omitted. While thus recognizing the importance of Baehrens' contributions in the department of the MSS., it is impossible to estimate as highly his own conjectural proposals. These are sometimes convincing, as in I 9. 32 *par sis* for *possis* where it is simply impossible to understand *non* cedere from the line before. In IV 4. 71 his proposal *furit* for *ruit* is probably right. Perhaps also *hanc* in *v.* 52 of the same

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poem. But emendations like the following are unfortunately far too common, II 3. 22 carminaque *a vivis*, III 12. 14 si *redient*, IV 2. 39 sobrius ad lites *agŏ : cumst* imposta corona. Baehrens' proposals are sometimes so bad as to be really ludicrous. Thus II 1. 37 Theseus *ut larvis* superis testatur Achilles 'bogies,' II 29. 1 extrema modo cum *perpotus* nocte vagarer 'very drunk,' II 1. 9–12 qualis et Ischomache Lapithae genus heroine Centauris medio grata rapina mero *sera viro* (by *grata* rapina !) sacris fertur Boebeidos undis virgineum primo composuisse latus. It is to be hoped that some of these blemishes will be removed in the next edition. Meanwhile, to conclude with praise rather than blame, I may point out that Baehrens is on the whole free from one fault which is apparent in the work of the rival editor—a morbid anxiety to get rid of everything that is unusual; and that he allows Propertius in this respect to be Propertian. I may add that the spelling is generally correct and that the book is well printed and issued at a reasonable price.

Mr. PALMER's edition comes next. His text is preceded by a brief critical introduction which gives the reading of N together with such conjectures as Mr. Palmer deems most probable, and sometimes indulges in critical or explanatory notes of which we should be glad to have more. He gives in an appendix a complete collation of Scaliger's MS., the *Codex Cuiacianus*, or, as he calls it, *Perusinus*. His text, unlike that of Baehrens, is based on N of which he has a very high opinion. The edition is a considerable contribution to Propertian criticism. It is certainly in spite of faults much the best text that we have at present. The advance is not quite that which we should have expected from Mr. Palmer, as it consists largely of restorations of MS. readings which have been ousted without reason from their places. Thus in I 12. 2 he rightly retains *conscia Roma* and explains it as a voc. In II 9. 12 he is equally right in his defence and illustration of *propositum*. In III 15. 3 ut mihi praetexti pudor est velatus amictus he has at any rate seen the construction of the gen. I do not feel sure of the meaning of *velatus*. If we retain it, we must suppose that the verb

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had a special reference to the *toga*. In II 30. 20 he rightly prefers Hertzberg's *nauta* to later conjectures. In some instances he rightly keeps to the MS. reading; but is not equally right in explaining it. Thus in III 9. 38, where I had independently returned to the MSS., he has *semper* for edd. *septem*, but takes it *non semper clade pari i.e. impari*. It really goes with *flebo*. So in II 31. 3 on *tanta*, if I understand his 'through all its length.' *tanta* really gives the reason of Propertius' delay 'so absorbing was its size that I could not leave it.' In IV 5. 29 et simulare virum pretium facit while leading others he has himself fallen into the ditch. The sense is 'to feign a lover (*vir* as commonly in Prop.) is also an advantage.'[1] While on the question of translation, may I without presumption suggest how one of Mr. Palmer's emendations (with which I thoroughly agree) should be construed? In II 33. 12 mandisti et stabulis arbuta pasta tuis Mr. Palmer takes *pasta* as *neut. plur.*; it is really *fem. sing.* 'fed in your own stalls.' Compare a similar point in III 15. 32 stabulis mater abacta suis. There are not many fresh *certain* conjectures in the book: and several unnecessary ones. Mr. Palmer's conjectures are always ingenious and seldom violent. But in the present edition he has been less successful than usual, chiefly for two reasons which it will not be out of place to indicate here. First the book sometimes shows an inability to leave well alone—a sort of *cacoethes mutandi*. It is a tendency to which emenders are always liable. They go on criticizing and balancing alternatives till their judgment oscillates at the slightest touch; and no text will satisfy them, no nor any emendation. This leads to a good deal of gratuitous emending. Thus in I 1. 12 ibat et hirsutas ille *videre* feras it is not easy to see why Mr. Palmer reads *comminus* ille, when he allows I 6. 33 carpere... ibis to stand. The inf. is perfectly sound and a well-known Graecism. In III 25. 5 he adheres to his change, an ingenious one certainly, of *captus* to *cautus*, nil moveor lacrimis: ista sum captus ab arte: semper ab insidiis, Cynthia,

[1] The imitation in Ov. Am. I 8. 70 *nec nocuit simulatus amor proves* this.

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flere soles. And yet it cannot be denied either that the present reading is good Latin, *ab*, as in pisces capiuntur *ab* hamo Ov., or that it is as good sense to say 'tears produce no effect upon me, as I have been already deceived by them' as to say that this is the case because 'I am on my guard against them.' The same tendency is observable in the case of conjectural emendations. Thus in III 7. 22 he now gives up Ellis's unquestionably correct emendation *Mimantis* for *minantis*. On several of these passages Mr. Palmer has probably only gone temporarily wrong; and I expect to see his judgment right itself again. The critical faculty is a very delicate possession, and it suffers by being continually exercised on the same passage or author. Mr. Palmer's proposals are however often unsatisfactory owing to another circumstance. He neglects the peculiarity of the Propertian genius and wages an internecine feud with *ἅπαξ λεγόμενα*. Thus he will not hear of datives like *toto* III 11. 57, *uno* II 1. 47, *nullae* I 20. 35, although there is plenty of authority for these forms outside Propertius; and though one instance might have been a corruption, that by no means shows that *three* could. He will not allow the hiatus of *m* in II 32. 45 and inserts *iam* from the *Perusinus*.[1] *perducas* is not to his mind I 3. 39 nor *exuvium* IV 10. 6. He clears out the passive *conspicer* esse IV 4. 34, though he retains *meretur* II 32. 22. He alters vinceris et *vincīs;* haec in amore rotast to vinceris, *at vinces*, an ingenuity which would have been in place in Ovid. He changes *fulcire* 'press' I 8. 7 to *sulcare* a most unsuitable word. Where Mr. Palmer's judgment has not been warped by these tendencies, I can frequently agree with his proposals. In III 14. 31 his restoration nec quae *sit* facies nec quae sint, *vera* rogando invenies, is very tempting. In I 13. 17 optatis *veris* 'true prayers' is worth consideration, though the older conj. *labris* is perhaps better.[2] Perhaps his most ingenious proposal is II 23. 32 urerer et quamvis, *non mihi* (for nomine)

[1] The hiatus is specially appropriate in a mention of Catullus.

[2] I may mention that Ov. Her. 13. 110 cur venit a *verbis* multa querela tuis? will be another instance if my friend Mr. Jackson's conjecture *labris* is correct.

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verba darem as in Ov. Am. II 2. 58 damnabitque oculos et sibi verba dabit. There is one point about the book which deserves especial commendation at a time when the *odium philologicum* is as rampant as ever, the kindly spirit which pervades its critical annotations and the scrupulousness which it shows to give each his own. It is to be hoped that the book will soon reach a second edition; and that when it does Mr. Palmer will correct the numerous misprints which disfigure it and omit the emendations of IV 11. 31, III 6. 22, and III 9. 13.

Herr LEO begins his article with some repunctuations and emendations. Thus in I 19. 15 sqq. he rightly punctuates quarum nulla tua fuerit mihi, Cynthia, forma gratior, et (Tellus hoc ita iusta sinat) quamvis te longae remorentur fata senectae, cara tamen lacrimis ossa futura meis. So in III 19. 25 he is equally right in putting vos, innuptae, felicius urite taedas into a parenthesis and taking at with *v.* 24. His punctuation of IV 8. 6 qua penetrat virgo (tale iter omne cave), ieiuni serpentis honos cum pabula poscit is ingenious; but it is quite possible that the ordinary punctuation is right and that it is simply a piece of loose writing. His proposal to read *probate* for probata in *v.* 42 is well worth consideration. I am glad to see that he recognizes the fact that in II 13. 48 cui si tam longae (rather longaevae) minuisset fata senectae, Gallicus Iliacis miles in aggeribus a proper name is required; though *Delius* referring to Phoebus (Il. XV 355) is hardly satisfactory. With some of his suggestions I do not agree. Thus in IV 2. 12 Vertumni rursus credidit esse sacrum he reads *Tuscus* for rursus; but the corruption resides in *credidit*. In II 29. 5 he misunderstands *retinere* sagittas, which is 'to hold back, to have in readiness' (cf. parare *v.* 6). He also alters several perfectly sound passages, *e.g.* IV 4. 55 sic, hospes, pariamne tua regina sub aula?' II 5. 18 animis means 'passions,' *ib. v.* 27 tua aetas 'you while you live' is a very common Propertian idiom.

The last part of Leo's article consists of a review of Baehrens' edition, in which he retaliates on Baehrens for

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his attack on the value of N by showing that Baehrens' own codices are largely interpolated. He first shows that interpolations exist in A F which belong to the same family as N, *e.g.* I 1. 1, 6. 25, etc.; then that they exist in D V, *e.g.* I 3. 43, 4. 16, etc. He then examines N which he will not allow to be interpolated in the strict sense of the word, though he admits metrical alterations in one or two cases, *e.g.* II 18. 29 deme mihi for deme mi. He then points out the numerous instances in which N shows a genuine reading, such as IV 7. 61.[1] After mentioning the spelling and superscription of N he concludes 'demonstravimus codicem Neapolitanum et unum non interpolatum et librum esse multo reliquis lectionis integritate superiorem . . . . verum A F D V omnino nihil valent.'

Herr A. OTTO has produced a learned and useful pamphlet. It is divided into two parts: Pars I pp. 1–17 treating of the Propertian use of Greek legends in general and Pars II dealing with the special legends. Pars I includes the following sections: 1. *De auctoribus Propertii.* 2. *Qua ratione fabulas composuerit Propertius.* 3. *De necessitudine quae intercedat inter sententias elegiarum et fabulas.* 4. *Quales a Propertio adhibeantur fabulae et qua ratione tractentur.* 5. *Quae ratio intercedat inter Propertii narrationes et artis monumenta.* The Trojan legends (pp. 17–40) take up the greater part of Pars II. Then we have the Thebaic and Argonautic legends. Otto concludes with a promise which I trust will be fulfilled to publish the remainder of his researches. He differs on one important question from Hertzberg. He thinks that *Paulus Silentiarius* (and also the later writers in the Anthology) did not imitate Propertius as Hertzberg supposes, but that they both drew from a common Greek source which was frequently Callimachus. A few suggestions on separate passages are scattered over the book of which the most probable is the proposal to place *vv.* 37, 38 III 22. after 9, 10.

[1] He is wrong in treating *meretur* II 32. 22 as corrupt. It is *passive.* [Baehrens rightly retains it.] He is also wrong in III 7. 46 in reading nil ubi, Core, potes. It occurred to me (as also to Mr. Palmer); but I rejected it for the reason stated in the *Journal of Philology, l.c.*

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The title of Herr PEIPER's programme is most misleading. It merely consists of some verse translations of nine elegies of Propertius with an appendix mentioning three transpositions and six emendations the evidence for which is withheld for a future occasion. It is ridiculous to call these *Quaestiones Propertianae.*

Mr. F. PLESSIS reviews Baehrens' book in an article of evenhanded praise and blame. He considers B.'s edition 'as important as the first edition of Lachmann.' But, while doing honour to B.'s eminent services to the text in the collation of new MSS., he condemns his rashness and wildness in emendation. He justly praises his restitution of the division into four books. And he also commends his treatment of the chronology. The greater part of the article is taken up with criticisms, mostly sound, on Baehrens's single emendations. He offers what I believe is a new interpretation of I 1. 33 in me nostra Venus noctes exercet amaras "Contre moi Vénus, notre déesse (*la déesse que vous et moi nous servons*) arme des nuits amères." But is there any authority for this translation of *exercet?* If M. Plessis will give us any, we would gladly accept his proposal which anyhow is the best explanation of the existing reading.

In the *Literarisches Central Blatt* A.R. has a brief but not very favourable notice of Baehrens. Besides expressing his agreement with Leo's position, he points out the improbable character of many of B.'s conjectures though some of them are plausible. He 'misses an index.' There are two new conjectures of which I 8. 19 ut *post* felici praevecta Ceraunia remo is perhaps worth quoting to those who believe that *ut te* (N) is nearer to the archetype than *utere.*

In the *Journal of Philology* Mr. ELLIS makes some suggestions, few of them new, on eight passages. In I 20. 13 his *cordi* for *duri* is certainly wrong. On II 2. 12 he adds an important piece of evidence for *Brimo.* On III 5. 39 he defends *Gigantum* from Sil. XI 591 although omitted in the Neapolitan MS. He re-punctuates IV 1. 17–22 taking *cura fuit* in two different senses, 'none *troubled himself* to look for foreign gods,' 'none found it a trouble to solemnise the Parilia.'

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In the *American Journal of Philology* Mr. Ellis first points out the difference between the critical methods of Baehrens and Palmer. He then considers how far the existence of interpolations in MSS. should be allowed to detract from their value. He points out that interpolation is a question of degree; and he applies this to mitigate the condemnation passed by Baehrens and others on the *Cuiacianus* and *Groninganus*. He defends the reading of G in II 3. 22 *lyrnes* as the remains of *Erinnes* carminaque Erinnes non putat aequa suis, against the readings of the other MSS. and the conjectures founded on them, amongst which I am surprised to see that he does not mention *quae quinis*, the most probable suggestion of Rossberg. He then enters into the question of the authority of N as compared with that of Baehrens' MSS. In doing so he adopts substantially the same arguments in favour of N as Leo and Palmer. He gives four heads. I. Readings found in N, not in A F D V, which on internal grounds *cannot have been introduced* by an interpolator. II. Readings found in N alone, not in (A) F D V, which it is easier to explain as descending from an earlier MS. than as corrections of the fifteenth century. III. Cases where N is right and A F D V wrong; and the hypothesis of a corrector, though conceivable, is not probable. IV. The correctness of the spelling in N. Mr. Ellis' conclusion is that N is not interpolated, and that it stands on a level as regards sincerity with Baehrens' four primary codices, and hence the archetype which Baehrens reconstructs from these is only partially to be accepted. There is little in his careful article which calls for remark. I am surprised however that he thinks that N is right in reading *Luceresque Soloni* (for *coloni*) 'the Solonian Luceres' in IV 1. 31; and, without wishing to depreciate Hertzberg, I must protest against the view which ranks him with Lachmann and Haupt, they being 'three of the greatest names in Latin Philology.' I am afraid that Baehrens' opinion is nearer the truth (Introd. p. XXXVIII).

In the *Academy* Mr. Ellis reviews the editions of Baehrens and Palmer. The article chiefly consists of opinions on

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particular readings and conjectures of the two editors. He rightly approves of Baehrens' proposal in II 15. 25, 26 to read vellet uti; but his judgment on II 18. 29 de me, mi certe poteris formosa videri, where B. reads *desine*, is not so sound. *demens*, i.e. *demēs*, the right reading, was proposed long ago. So in IV 6. 60 *sum deus* is right in spite of Baehrens' *tu meus*. Of Palmer's emendations he condemns some, *e.g.* III 17. 27 et tibi per mediam bene olentia flumina *Diam*, for *Naxon*; rightly, I think. Mr. Palmer has in this and some other instances gone back upon his track. He is not so right in approving of *nervis* in III 9. 7 for *rerum*. *omnia rerum* is perfectly good Latin, as I have shown in my note on the passage. Mr. Ellis concludes by proposing *vel adultera Cressae* for *vehit altera Cressae* in IV 7. 55 and *rapta* or *tracta* in *v.* 57, both of them improbable changes.

Mr. SIMPSON communicates a note on II 34. 83, 84 in which he endeavours to redeem the poetic merits of Anser from "twenty centuries of obloquy." There are two separate questions involved here. (i) is the interpretation of the passage in which Mr. Simpson thinks that to take *Anseris olor* together, *i.e.* 'the swan of Goose,' leads to "a good construction and sense," and offers as an alternative translation for *cessit* "has died"! Question (ii) is the evidence for Anser's poetical qualities. Mr. Simpson cites Ovid Tr. II 435, 6 where he is coupled with Cinna and Cornificius, not very much warrant for Propertius and Virgil's opinion of him; and concludes by saying that "he could hardly have been a bad poet, if (*as is not improbable*)[1] he is mentioned 'honoris causa' by the hater of bad poets, Catullus, in LXVIII B 117 (157)," where the premisses and the conclusions are equally unsubstantial.

My paper in the *Journal of Philology* consists of emendations and explanations of twenty-two passages in Propertius. I am now of opinion that in II 2. 3, 4 the MS. reading *ignoro* should be retained, as my friend Mr. James Gow has suggested to me, and a mark of interrogation should be read at the end of the line. 'Am I ignorant of your old intrigues, Jupiter,' 'Iuppiter, ignoro pristina furta tua?' is

[1] The italics are mine.

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Propertius' way of saying 'Are they myths or realities?' I see with a mixture of pleasure and disappointment that my *odoratum Paestum* has been suggested already, IV 5. 61.

I have not been able to examine Mr. PEARMAN's paper. And there is nothing in the short notice in the REVUE DE PHILOLOGIE which calls for mention.

From the foregoing notices it will be seen that unusual activity has characterized Propertian studies during the past year. As already said, the main question which has exercised scholars is that of a correct theory about existing MSS. This has been so exclusively regarded that there is a danger of overlooking a field where the future triumphs of Propertian criticism will probably be chiefly won. As I have said elsewhere, the relation of Propertius to his predecessors contemporaries and successors is a question of considerable critical importance; and the comparison of passages in them will often suggest the right explanation or emendation of passages which have previously been regarded as corrupt. This principle is recognized both in Baehrens' and Palmer's editions; but it is capable of still further extension. Speaking candidly, though I recognize in the fullest degree the importance of a complete recension of all the Propertian MSS., I am sceptical about our obtaining much that is new from them and I think that what we shall gain will be chiefly increased certainty. But I believe that a diligent examination of the authors who have imitated or been imitated by Propertius will probably be much more fruitful in results.

I take this opportunity of adding a few additional suggestions and conjectures.

II 28. 61, 2

redde etiam excubias divae nunc, ante iuvencae,
votivas noctes et mihi redde decem.

Baehrens seeing that *v.* 62 is wholly impossible as it stands

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reads *Isidi* for et mihi. But a repunctuation will set the matter right

votivas: noctes et mihi redde decem.

votivas thus going with *excubias.*

II 34. 1

cur quisquam dominae faciem { *iam credat* (O) / *non credit* (N) } *amori?*

sic erepta mihi paene puella meast.

expertus dico: nemost in amore fidelis.

The above is the MS. reading. Baehrens reads *non credit amari* and Palmer iam credat *amico.* Both are wrong. Baehrens' *non credit* is a plain corruption of *nun(c) credit,* of which *iam credat* is a doublet. nunc credit is I think to be read, the ind. being more idiomatic and incisive than the subj. amori again is clearly right. 'You must not trust a beautiful girl to Love,' *i.e.* to others' love. Compare *v.* 3 and *v.* 5 polluit *ille deus* cognatos, solvit amicos. Cf. *credere nymphis Hylam* I 20. 52.

III 17. 25–28

curvaque Tyrrhenos delphinum corpora nautas
in vada pampinea desiluisse rate
et tibi per *mediam bene olentia flumina Naxon*
unde tuum potat *Naxia* turba merum.

I formerly (*Journal of Philology,* l.c.) accepted Mr. Palmer's *per Diam* for *mediam* and read *saxo* for *Naxon;* but I now think a further change is required and would read et tibi per Diam beneolenti flumina saxo, a slight change which gives balance to the line.

I note by the way that it is monstrous that in *v.* 24

Pentheos in triplices funera *grata* greges

Scaliger's *rapta* has been accepted by no one. The unconstruable *grata* is simply for *grapta;* the copyist's eye having been caught by *gr*eges.

III 19. 7, 8

et placidum Syrtes portum et bona litora nautis
praebeat *hospitio* saeva Malea suo.

hospitio which has generally been regarded as an abl. is a

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. *dat.* after *saeva*, in the sense of 'guests' as in I 15. 20 ut semel Haemonio tabuit *hospitio*. Compare the use of *servitium*, *coniugium*.

III 21. 19–22

deinde per Ionium *vectus* cum fessa Lechaeo
sedarit placida vela phaselus aqua,
quod superest sufferre pedes { properate / properare (N) } laborem,
Isthmos qua terris arcet utrumque mare.

Here Baehrens and Palmer are in disagreement about the reading of N which Baehrens gives as *properare* and Palmer as *properate*. The MSS. which Baehrens includes under O give *properate*. Palmer argues (1) that *vectus* must refer to the traveller, not the ship, as no doubt it usually does, and he consequently regards IV 1. 40 heu quali *vectast* Dardana puppis ave as corrupt. This is very questionable, though P.'s *pubis* would be an easy alteration in the last passage. He next (2) regards *pedes* as nom. *sing.* of the adj. and reads *laborem* (v.). This is clearly wrong. *sufferre, pedes, properate laborem* is like Enn. Ann. 405 *pigret sufferre laborem*, Att. Fr. 72 membra—*cunctant sufferre laborem*. If *vectus* as applied to a boat be really an impossible expression in Propertius, *vecto* would be an easy alteration.

IV 1. 37, 8

nil patrium nisi nomen habet Romanus alumnus.
sanguinis altricem non *pudet* esse lupam.

It is hard indeed to see why the editors have changed the MS. reading **putet**. The sense is obvious. 'The descendants of Romulus are quite unlike their forefathers. They *would never suppose* that their ancestry had been fostered by a she-wolf.'

IV 2. 11, 12

seu quia vertentis fructum praecepimus anni,
Vertanni rursus *credidit* esse sacrum.

credidit is corrupt and *creditur* which some MSS. read and which I took in my edition of selections as a stopgap is a correction. The right reading I believe to be **credis id** or possibly *creditis* addressing the by-standers.

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IV 5. 63, 64

his animum nostrae dum versat Acanthis amicae
per tenues ossa sunt numerata cutes.

A letter will set this right, *per tenues ossa,* **a,** *sunt numerata cutes.*

ib. *v.* 70.

horruit algenti pergula *curta* foco.

Here too it is impossible to see why the MS. reading **curva** has been changed. The 'bowed' hut seems perfectly legitimate, cf. *curvae cavernae,* whereas *curta pergula* is not defended by *dolia curta, amphora curta.*

IV 8. 39

Nilotes tibicen erat, crotalistria Phyllis.

The MSS. have **Nile, tuus.** It has been altered with even less reason than the last passage. Propertius means that the *tibicen* was a black, and he expresses this by an apostrophe, a figure of which he is very fond.

IV 9. 69, 70

haec nullis umquam pateat veneranda puellis:
(1) Herculis eximii ne sit
(2) Hercule exterminium nescit } inulta sitis.

Here we must take (1) the reading of V (2) being that of D F N. A very slight change will be required to correct the meaningless *eximii.* Hercules says that he is going to take a *signal* revenge for the neglect of his entreaties by forbidding women to approach his altar. I would read then **eximie.** Then *ne sit inulta* will be a resolved expression for *ut sit ulta.* Compare II 9. 35 nec sic incerto mutantur flamine Syrtes . . . quam cito feminea *non-constat* foedus in ira 'is broken,' II 28. 13 semper, formosae, *non-nostis* parcere verbis and perhaps III 6. 11 nec speculum strato vidisti, Lygdame, lecto (='et instrato' Tyrrell).

ib. v. 42

nobilis e rectis fundere gaesa rotis.

Here again the MSS. have been treated ill. They read **mobilis**; and activity was at least as essential in a fighter from a chariot as a reputation.

J. P. POSTGATE.

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SERVIUS IN 1880.

Essai sur Servius et son Commentaire sur Virgile, d'après les manuscrits de Paris et les publications les plus récentes. Par Emile Thomas. Paris, Thorin, 1879.

Quaestiones De Macrobii Saturnaliorum fontibus. Scripsit Hugo Linke, Dr. Phil. Breslau, 1880.

De Macrobii Saturnaliorum fontibis. Scripsit Georgius Wissowa, Dr. Phil. Breslau, 1880.

M. THOMAS' essay deserves a more detailed notice than it has (so far as I know) yet received in this country. It falls into two parts: in the first of which the author describes and discusses the interpolations in the text of Servius, modern and ancient. The modern interpolations are those printed (1) in the edition of Maswich, (2) in that of Lion, (3) in that of Robert Estienne (1532), (4) in that of Fabricius (1551). M. Thomas gives an account and lists of these, with a description of the manuscripts in which they are to be found, notably the *Parisinus* 7965. The ancient interpolations, to which I shall return in a moment, are those published in the edition of Daniel (1600). All Daniel's MSS., it now seems, are known; and M. Thomas has made the important discovery, communicated in a supplement to his essay, that the *Parisinus* 7929 is the second volume of the *Bernensis* 172 (the whole forming the *Floriacensis* of Daniel). M. Thomas thinks it certain that Daniel's *Autissiodorensis* is the *Bernensis* 167; while he judges the *Cassellanus* and *Fuldensis* B to be distinct manuscripts, herein differing from Thilo. Besides this M. Thomas gives a full collation of the *Parisinus* 7929 (Ribbeck's *a*), which it now appears only ends with the end of the Aeneid.

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With regard to the additional notes published by Daniel, the conclusion of M. Thomas is that in spite of their undoubted antiquity they are not the work of Servius, as they are in general less regular and complete than the notes of the Vulgate, and indeed often contradict or repeat them. They are, in his opinion, not the remains of complete and separate commentaries, but supplements to the commentary of Servius. He would divide them into two groups, one including the notes in the *Fuldensis* and in the manuscript from which are taken the remarks on antiquities on Aeneid III–IV: the other those in the *Lemovicensis*, the *Pithoeanus*, and the *Bernensis* 172, from which Daniel obtained the greater part of the additions to Aeneid III–V. While the author of the first collection was chiefly concerned to get together notices from ancient commentaries on points of antiquity and religious observance, M. Thomas thinks that the compiler of the second made it his business mainly to collect different interpretations of particular passages.

The second part of the essay consists of an account of the vulgate and of its author. M. Thomas discusses the Latinity of the Servian commentary, its form and original extent, its relation to the Virgilian notes in Macrobius, the state of its text, its quotations, its sources, its remarks on law, mythology, and grammar, the general character of its interpretations and criticisms, the quotations it contains from adverse criticisms on the poet, and the replies to these, its various remarks on history, on the text of Virgil and on religious and political antiquities, and its merits as compared with the other Virgilian commentaries, the Verona Scholia, the notes of the Pseudo-Probus and of Philargyrius, and the Berne scholia. In an appendix an account is given of the manuscripts and editions of the Servian commentary.

This analysis of the Vulgate is admirably performed, and would, even apart from the first part, render the essay indispensable to all future students of the ancient Virgilian commentaries. The book would, however, have been even more valuable had the author instituted a comparison between the Servian commentary and the notes on Terence

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attributed to Aelius Donatus, the Pseudo-Asconian and Bobian notes on Cicero, and those of the so-called Acron and Porphyrio upon Horace. The reader also misses anything like a full discussion of the sources of the Servian commentary. I have endeavoured to show in the fourth edition of Conington's Virgil (vol. 1) that by a comparison of the notes of Servius with those of Nonius and other earlier scholars, it can be shown that a large part of the Servian commentary contains matter at least as old as the age of Trajan. I venture here to add a few remarks bearing both on the sources of this work and on the question of the ancient interpolations.

It has often been noticed that there are numerous points of contact between the Servian commentary and the *Etymologiae* of Isidore and the glosses of Placidus: and with regard to Isidore it is now generally assumed (as for instance by Thilo) that where Isidore and Servius coincide, as they often do almost word for word, Isidore is simply copying from Servius. It is further urged that Isidore, in the vast majority of cases, copies from the Vulgate of Servius, and hardly ever from the additional notes published by Daniel; an argument which is relied upon as tending to prove that these notes are interpolations.

I venture to think, in the first place, that it cannot be shown that Isidore copied from Servius, but that both the probabilities of the case and internal evidence point to the inference that the numerous verbal coincidences between the two are due to community of sources. It is now generally supposed, and I think with good reason, that those parts of the *Etymologiae* which bear upon questions of Roman religion and antiquities are taken directly or indirectly from the *Pratum* of Suetonius. Now it is precisely in these parts of his work that Isidore exhibits the most numerous instances of apparent plagiarism from Servius. Yet it must surely strike any one as unnatural that when Isidore had his information ready to hand and arranged in a rational order by Suetonius, he should have had recourse to a Virgilian commentary, from which the same information

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could only be picked like needles out of a bottle of hay. The *Etymologiae* is a work of reference or encyclopaedia of information arranged under definite heads, and the notes, however much they are sometimes spoiled and abridged, bear the appearance of having been transcribed from a work arranged on the same plan. But more than this, it often happens that although Isidore's statements correspond verbally with those of Servius, he adds information of his own which it is impossible to suppose that he derived from any but an ancient and trustworthy source. I offer the following instances: Serv. A. I 139 *immania*, aspera: *manum* enim antiqui *bonum* dicebant . . . unde et *mane* dicitur, quid enim melius? et per antiphrasin *manes* inferi, quia non sint boni.

Isid. X 139 *manum* enim bonum dicimus: unde et *κατ' ἀντίφρασιν* di manes, minime boni. V 30 14 *mane* lux matutina et plena, nec iam crepusculum. et dictum est *mane* a mano; *manum* enim antiqui bonum dicebant. quid enim est melius luce? alii *mane* existimant vocari a manibus, quorum conversatio a luna ad terram est. alii putant ab aëre, quia *manus*, id est clarus (some MSS. give *rarus*) atque perspicuus.

The last remark, which it will be observed is not in Servius, probably comes from an old source, as we find in Nonius, p. 66, *manum* dicitur clarum: unde etiam *mane* etc. Another note on *manes* and *manus*, again independent of those in Isidore, is to be found in Servius A. III 68.

Servius G. II 33 *volemis*, . . . eo quod volam complent magnitudine, hoc est mediam manum, unde et *involare* dicimus. Isidore, XVI 7. 67 has these words, but adds to them the following: quidam autem *volemum* Gallica lingua bonum et magnum intellegunt.

Serv. A. XI 870 *manipli* autem dicti sunt signiferi, quia sub Romulo pauper adhuc Romanus exercitus hastis faeni manipulos illigabant, et hos pro signis gerebant.

Isidore IX 3 50 *manipulus* ducentorum est militum; manipuli autem dicti sunt milites sive quia bellum primo manu (*primo mane* is the reading of the Balliol and Oriel MSS.) incipiebant, sive quod antequam signa essent, manipulos sibi, id

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est fasciculos stipulae vel herbae alicuius, pro signis faciebant, a quo signo manipulares milites cognominati sunt. de quibus Lucanus 'convocat armatos extemplo ad signa maniplos.'

Servius A. XII 559 *immunis* et qui nihil praestat, quasi sine muniis.

Isidore X 140 *immunis* minime munificus, ut est in proverbio veteri 'immunem cives odere sui.' item qui officio non fungitur.

These are instances of a phenomenon of which, did space permit, I could give many more examples. It would in fact be almost as easy to show that Isidore borrowed from Placidus as that he borrowed from Servius. But, in the second place, the question of Isidore's relation to Servius has an important bearing also on the question of the ancient interpolations. For it can be shown that some notes in Isidore correspond closely with some of the interpolated notes of Servius.

Servius (Dan.) A. II 374 *segnis* sine igni, ut *sedulus* sine dolo.

Isid. X 247 *segnis, i.e.* sine igni, ingenio carens. *Se* autem *sine* significat, ut *sedulus* sine dolo.

Servius (Dan.) A. I 149 (comp. Nonius, p. 25) *seditio* est (dissensio civium), sicut Cicero ait in De Republica, 'eaque dissensio civium, quod seorsum eunt alii ad alios, seditio dicitur.'

Isidore V 26. 11 seditio dicitur dissensio civium, quod seorsum alii ad alios eunt.

If Isidore borrowed from Servius, the inference is almost irresistible that he had the interpolated Servius before him. If he did not, there must have been a common source from which the notes of Isidore, of the vulgate of Servius, and of the interpolated Servius, were delivered.

But in some cases it can, I think, be shown that notes in the vulgate of Servius, which are supplemented by ancient interpolations, really formed the first parts of homogeneous passages of which the supposed interpolations form the second part. Take, for instance, the note on *testudo* in Servius A. I 505 *testudine* camera incurva . . . . quae secundum eos qui scripserunt de ratione templorum, ideo sic fit, ut

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simulacro caeli imaginem reddat, quod constat esse convexum. The note is continued by the supposed interpolation as follows: *quidam tradunt apud veteres omnia templa in modum testudinis facta,* at vero sequenti aetate divinis simulacris positis, nihilominus in templis factas esse testudines, quod Varro ait, ut separatum esset ubi metus esset, ubi religio administraretur. bene ergo, cum de templo loqueretur, addidit *in testudine.* idem Varro de lingua Latina ad Ciceronem "in aedibus locus patulus relinquebatur sub divo, qui si non erat relictus et contectus erat, appellabatur testudo." Cicero in Bruto, "commentatum in quadam testudine cum servis litteratis fuisse." *quidam testudinem locum in parte atrii volunt adversum venientibus.*

I have italicized the words which recur in Isidore's note on *testudo,* xv 8 8: *testudo* est camera templi obliqua: nam in modum testudinis veteres templorum tecta faciebant, quae ideo sic fiebant ut caeli imaginem redderent, quod constat esse convexum. Alii testudinem volunt esse locum in parte atrii adversum venientibus.

Here the note in Isidore is an abridgment neither of the vulgate of Servius nor of the interpolation exclusively, but of both combined: a fact which shows that in this case at least the notes in the vulgate and the interpolations are homogeneous, and must have been taken from some work which contained both together. And thus the supposed interpolation on A. I 505 turns out to be no interpolation at all. Other instances might be quoted of the same phenomenon; and indeed, although these notes are often loosely or awkwardly connected with the vulgate, they constantly supply real gaps in it. The arguments seem on the whole to be in favour of supposing that the additional notes of Daniel's Servius, in spite of repetitions and inconsistencies, formed part of the original commentary to which they are attached. This commentary, it should be remembered, though bearing the name of Servius, may not by any means, in all cases, represent strictly what came from his pen. The Terentian commentary bearing the name of Donatus is anything but homogeneous, nor indeed is even the vulgate of Servius

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free from inconsistencies. Much that appears perplexing in such works may be explained if we suppose that the commentaries in their present shape represent notes taken at different lectures. In any case I believe from their general style, which is inferior to that of the Verona scholia, but not to that of Servius, that the additional notes of Daniel are at least as old as the fourth century A.D., nor do I see any reason for supposing with M. Thomas that they were not inserted until late into the body of the commentary.

The two other dissertations are the essays which were successful in the competition for a prize offered by the University of Breslau in 1878. Dr. LINKE's paper treats chiefly of the Virgilian criticisms in Macrobius. I need not repeat here the account which I have already given of his views in the fourth edition of the first volume of Conington's Virgil, and I will only add that in the seventh book of the *Saturnalia* the author finds traces of borrowing from Apuleius. Dr. Wissowa discusses the first book of the *Saturnalia*, and parts of the fifth. In his preface he appears to overrate the truthfulness of Gellius when he says of him "fontes suos quam potest adcuratissime adnotare solet." For, as Mercklin has pointed out, and as indeed is evident to any one who studies Gellius carefully, this writer, who is most specious in his disguises, very often contrives to put his reader on a false scent with regard to his authorities. So that it may after all be possible that the verbal coincidences between Gellius and Macrobius may not be due to plagiarism on the part of the latter, especially when it is remembered that Macrobius sometimes adds something which is not in Gellius.

In the first part of his treatise, which is perhaps the best, Dr. WISSOWA discusses the twelfth chapter of the first book of the *Saturnalia*, and argues with much ability that Censorinus, Solinus, and Macrobius alike borrowed their account of the Roman year from Suetonius. He does not, I think, make out so good a case when he argues for the Suetonian origin of chapters 15 and 16, and 1–10. From the seventeenth

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chapter to the end of the book Dr. Wissowa thinks that Macrobius is ultimately dependent upon Iamblichus and Cornelius Labeo: and in the fifth book, chapters 18–22, upon Didymus Chalkenteros.

HENRY NETTLESHIP.

[The above articles were sent to press before the second volume of Thilo's Servius had come into the hands of the writer, who hopes to discuss, on a future occasion the views expressed by Thilo in his preface.]

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APPENDIX.

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THE

VOTIVE TABLETS OF THE "SCRIBA" DEMETRIUS AT YORK.

By C. W. KING, M.A.

It is so rare an event to meet with any names (besides Imperial) in our Roman-British inscriptions that are elsewhere mentioned by any contemporary writers, that even the *possibility* of any such identification, however open to cavil, is well deserving of being pointed out. And in the present case, should this identification be allowed to be well founded, some highly interesting points connected with the history of this country (now almost a blank for the same period) will be found indirectly illustrated by the record. In the York Museum are preserved two very small bronze plates,[1] cut into the shape of *tabellae scriptoriae*, (the regular form of votive tablets) and bearing, in dotted letters, these inscriptions: . . . .

(1) Θεοῖς
τοῖς τοῦ ἡγε-
μονικοῦ Πραι-
τωρίου Σκριβ
Δη(μ)ήτριος

(2)
Ὠκεανῷ
καὶ Τηθύι
Δημήτριος

These *dotted* inscriptions require a practised hand to produce them with evenness. That they were stamped by some

[1] Published in facsimile in the *Philological Journal*, vol. VII pp. 126-129. See also above, p. 69, where the inscription is correctly given with the exception that the second Ⓣ in Ὠκεανῷ should be inverted. The semicircular forms of the Ɛ and ϛ first appear on the coins of Polemo, King of Pontus, a nominee of M. Antony's; they became general in the time of Domitian.

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person belonging to the temple, where they were affixed to the walls, whose proper business it was to make them to order, is attested by their being found executed in precisely the same manner in every sanctuary that has been explored all over the ancient world, from the temple of the Silurian "Nodens" at Lydney, to those of Olympia and Dodona.

Who then was this "Scriba Demetrius," who thus testifies his gratitude to the god and goddess of the seas, for his safe voyage, and, secondly, to the deities in general who protected the residence of the Roman prefect? The inscriptions, of themselves, make three points certain in his history. He was a *Greek*; a *government officer*, as we see from *scriba*, for which he could find no precise equivalent in his own language, but which answers to our "clerk"; and probably one employed in the finances, like the poet Horace, *scriba quaestorius*; and, lastly, he was a *scholar*, as he manifests by the care taken to add the *iota subscriptum* to the dative, a grammatical nicety but little attended to by the inscription-makers of Imperial times.

Now Plutarch in the opening of his invaluable treatise "On the Cessation of Oracles," mentions the visit to himself (then residing at Delphi) of two "holy men"[1]; the one being Demetrius, the grammarian, just returned from Britain on his way home to Tarsus; the other Cleombrotus, the Lacedæmonian, who had been travelling long about Egypt and the coasts of the Red Sea.

Another point in the history of Demetrius, and one of vital importance to this inquiry, is mentioned further on, where he says, that "by the Emperor's mandate"[2] he had crossed over to an island lying the nearest to the coast of several others; which was "inhabited by a few religious men held in high veneration by the Britons," probably Anglesey, that last retreat of the Druids. The Emperor, unluckily for my object, is not named, that being unnecessary for the dialogue whilst he was still the reigning prince;

[1] *ἱεροί* probably meaning persons who had been initiated, for he couples such men with the priests of the Oracle in two places further on.

[2] *πομπῇ τοῦ βασιλέως*, a definite expression, only applicable to one in the Imperial service. *Cap.* XVIII.

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but *who* is meant can be determined[1] with tolerable exactness from an allusion in the preceding chapter. Plutarch there calls a certain Aemilian "aged," and this Aemilian's father had lived under Tiberius, who was Emperor down to A.D. 37. It does not even appear that the son was living when Plutarch wrote; for his friends speak of *having heard* a certain wondrous tale from the aged Aemilian, as if his telling it also was a thing of the distant past. This calculation easily brings the residence of Demetrius in Britain within the reign of Domitian, by which time the pacification of the whole island had been completed by Agricola. As this general laboured sedulously to promote the civilization of the new subjects of Rome, and, as Tacitus records,[2] paid particular attention to instructing them in letters, as well as in the useful arts, this *grammaticus* (a term exactly corresponding to "schoolmaster") may have come over originally in connexion with the latter purpose. Another indication of his date is supplied by the fact that Britain must have been completely reduced under Roman rule when he visited the Holy Isle, for its distinction as "one of many others," only applies to those lying off the North-west coast from Anglesey upwards. His remark that many of these isles, at that time desert, were named after "daemons" and heroes, is borne out by the "fable of Belerus old," which gives its classic name to the Land's End and the Scilly Isles.

Again, the circumstance that Demetrius made this visit of inspection "at the Emperor's command," puts it out of doubt that he went in an *official capacity*, perhaps connected with the Treasury, or perhaps to investigate the source of the tin, and of the gold which for unknown ages had flowed out of Britain into Gaul. The Emperor, whether Domitian or Trajan, was certainly too much a man of business to

[1] Plutarch, too, was an old man when he wrote this Dialogue, for he uses the expression "in spite of my years" in *cap.* XLVII. He was still living under Trajan, his former pupil; his letter to him on his accession to the empire is extant in Suidas. A still closer approximation to a date is found in the 'De Pythiae Oraculis,' *Cap.* IX, in the allusion to "the quite recent and novel disasters at Cumae and Dicaearchia," by the great eruption of Vesuvius A.D. 79.

[2] "Iam vero principum filios liberalibus artibus erudire, et ingenia Britannorum studiis Gallorum anteferre." *Cap.* XXI.

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despatch a philosopher so far on a purely "scientific mission" to inquire into the supernatural phenomena so frequent there, such as the apparition of daemons and genii, the prison where lay old Saturn wrapped in enchanted slumbers, and other tales of wonder picked up by the *religious* Greek during his visit, and afterwards retailed to the great edification of the conclave at Delphi, who already knew or did not care to know what would be of so much value to *us*, what was the *public* business that carried him thither. If Demetrius was actually holding office under the Imperial government, there is no difficulty in understanding wherefore he should designate that office by its proper *Latin* name upon his tablet, rather than by some *Greek* equivalent, which perhaps did not precisely express the every-day meaning of the title; and this consideration may have made him retain the name of "Scriba" by which he was entered upon the governmental books; and to Grecise which might be construed into a petty *crimen laesae majestatis* against the dignity of Rome.[1]

Lastly, the epithet "holy" given him by Plutarch (as already noticed) bears with great weight upon the subject before us. The exact sense in which Plutarch uses it of Demetrius, he explains in the next passage with respect to his fellow-guest, Cleombrotus. The latter is described as a person of sufficient means, who passed his whole time in travelling about the world in the study of "Theology"—a term far from bearing its present meaning of the laborious acquisition of a stock of arguments to be used in the defence of an established religious system, but rather the inquiry into the so-called "theosophy" of different nations, the insight into the hidden meaning of ceremonies, to be gained by *initiation* into their several mysteries, and the speculations of the philosophers upon the nature of the Unseen World. What these inquiries really tended to, may be gathered from the long report he gives the

[1] There is even reason to believe that he had, long previously, been in the service of the governor of Cilicia; judging from certain expressions in a curious story about the Oracle of Mopsus to be related further on.

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company of his conferences with an Indian hermit (whom he had taken vast trouble and been at great expense to discover) upon the nature of those beings that hold the middle place between gods and men, the Inspiration of Oracles, and the Plurality of Worlds. All this is given in detail, and with an air of truthfulness about it that almost makes us believe that we have here the sketch of some real system of Hindoo cosmogony, and not an imaginary interlude of Plutarch's own composition. Such being the character of *his* Demetrius, what could be better applied to the Demetrius of the York tablets, a man at once devout and learned—who leaves enduring testimony of thanksgiving to the primeval Hellenic deities (then almost forgotten by his unlearned contemporaries), for the protection vouchsafed him upon his long voyage (perhaps indeed upon his safe return from the Holy Isle); as well as to the *Roman* gods on account of some favour then and there conferred upon him, and which may very well have been the grant of the office giving him the title of "Treasury-clerk."

Eboracum was, from the first, the station of one of the three legions forming the garrison of Britain. *Ἡγεμών* is the literal translation of *Dux*: but it is now impossible to decide whether the term was employed by Demetrius to designate the Tribune in command of the legion; or in the wider sense[1] it takes in the later historians, where the title *Dux* stands for the military governor of any province, as *Praeses* for the civil one.

I have, above, slightly alluded to a casual expression of Plutarch's that gives reason to suppose that *his* Demetrius was employed by the Roman government, in some capacity or other, previous to his visit to this island. The passage is very curious in itself, and as Plutarch is a "lost classic" to Grecists of the modern type, I shall be doing them a service by transcribing it at length:—Then Demetrius,[2] 'I know

[1] *ἡγεμὼν τῆς* Κιλικίας mentioned in *cap.* XLV is certainly the Imperial governor of that province.

[2] 'De defect. Orac.' *cap.* XLV.

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not the present state of things [in Cilicia], for, as you are aware, I have now been away from home for a very long time. But when I *was* there, the Oracle of Mopsus still flourished, as well as that of Amphiaraus. But I have a very wonderful event to tell, which happened during my visit to the Oracle of Mopsus. The Governor of Cilicia being sceptical in religious matters—disbelieving them, I fancy, out of wantonness—for he was an extremely insolent, wicked man, and had about him a set of Epicureans, who, after their fine fashion, and "Natural Science" principles, made sport of all things of the kind, as they themselves often boasted—he despatched his freedman, furnishing him, like a spy going into the enemy's camp, with a letter in which the inquiry was written, nobody knowing the contents. The fellow, therefore, having passed the night, as is the rule, within the sanctuary, and having slept there, related to us, next morning, the following dream. He dreamed that a man of handsome appearance stood over him, and shouted 'a black one,' and nothing more, but forthwith vanished. This seemed to us absurd, and caused us great perplexity; the governor, however, was astonished at it, and making a gesture of adoration, and opening the letter, showed us therein written the question, 'Whether shall I sacrifice to Thee a *white* or a *black* bull?' So the Epicureans were put to the rout, and he himself offered the sacrifice; and ever afterwards held Mopsus in respect." As this governor of Cilicia is not named, it may be inferred he was still living; and Demetrius, after his disrespectful remarks upon his character, might think it discreet to omit his name; and thus we lose another definite indication of date. But the use of the pronouns "us" and "we" proves pretty clearly that Demetrius was in his service at the time, for the nature of the circumstances would make us believe that the response of Mopsus would be communicated to the governor in private, his immediate dependents and officers alone being present to be puzzled at the tale brought back by the messenger, and to be allowed the privilege of reading the experimental letter.

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I must not, however, pass over an objection against my thesis which will doubtless occur to many critics, that 'Demetrius' was, next to 'Apollonius,' the commonest of Greek names in Roman times, and that consequently the identity of names in the two cases is of no value whatsoever. The only reply to this (of small force it must be confessed) is that inscriptions in Greek are so rarely discovered in Britain that no other examples are known besides two small altars from Hadrian's wall, and as these are of white marble, it is more probable they were imported ready engraved than that they were sculptured in this country. This fact leaves to my argument the force to be derived from the taking into the account the natural *proclivities* of a grammarian by profession, from whom something pedantic and not of every-day use was actually to be expected.

The whole matter is a question of *probabilities*—strict proof being impossible for want of sufficient data. My sole grounds for identification are the *names* of the two persons, their personal characters, their employment under the same government, and the coincidence of the time of their visit to Britain. I know not of what weight others will find these considerations: to myself they almost bring conviction, perhaps because:—

"in quod volumus credula turba sumus."

And the satisfaction in discovering so curious and unusual an historical record is an irresistible temptation to magnify mere trifles, favourable to one's cause, and to allow the mind to soar above the regions of dull fact upon the wings of fancy.

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REPORT OF THE SPECIAL COMMITTEE

APPOINTED NOV. 6, 1879.

The Special Committee appointed by the Society on Nov. 6, 1879, beg leave to report as follows:

They have held three meetings and have gone minutely into the present position of the Society.

Finding that the laws of the Society required supplementing and revision they have proposed several modifications and additions to them which will be found in the scheme appended to this Report.[1]

With regard to the conduct of the meetings and the general management of the Society your Committee have received several valuable suggestions for which they desire to thank the authors. But though some of these seem both possible and desirable, they refrain from making any particular recommendations to the Society as there is nothing in the existing or proposed laws forbidding the adoption of any such suggestions.

Amongst those which your Committee think are particularly worthy to be specified are

(1) The suggestion that a short summary of what has been done from time to time in the various branches of Philology during the past year, either with exclusive or especial regard to Philological work in the United Kingdom or so as to include a wider area, would be a useful adjunct to the Memoranda.

(2) The suggestion that occasionally questions which had wholly or chiefly an educational bearing might be discussed at the Society's meetings.

[1] These are now embodied in the Laws.

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(3) The suggestion that besides reading papers members should be encouraged to submit questions on doubtful or difficult points for discussion at the Society's meetings.

Your Committee do not recommend any change in the *hour* or the *day* of meeting.

With regard to the question of a permanent room for the Society's meetings your Committee report that there is a Syndicate now sitting to consider the desirability of providing the Antiquarian Society with a room in which archaeological specimens may be deposited and that there seems to be no reason why such a room should not be used by the two Societies in common and that the President of your Society has undertaken to address the Vice Chancellor on the advisability of enlarging the instructions of the Syndicate. They are of opinion that no decisive step should be taken till that Syndicate has reported, that in the mean time the Society should not relax its endeavours to obtain its object and that if in October it shall appear that there is no immediate prospect of a room being available in the University buildings it should hire one for itself. There is however no reason, as your Committee think, why the Society should not begin to take in the chief Philological periodicals, of which a list is appended.[1] For with the kind permission of the Master and Fellows of St. John's College which your Committee understands may be not improbably obtained, they may be deposited in another lecture room in that College which is already provided with shelves.[2]

Signed on behalf of the Committee,

JOHN E. B. MAYOR, *Chairman.*

J. P. POSTGATE, *Secretary.*

[1] For the list (enlarged) see below, p. 412.

[2] The proposal mentioned here was afterwards found impracticable. A room in St. John's College, occupied by the Rev. C. B. Drake, was obtained for the year ending Midsummer, 1881: and it is to be hoped that a permanent arrangement for one will be made in the course of the present term.

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OF THE

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VOL. I.

FROM 1872 TO 1880.

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